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GPU NEWS

AUGUST 1977

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TOMBOY
AUNTIE
BITCH!
FAG
FAGGOT!
COCK
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FREAK!
Nellie
SUCKER
Fairy
FRUIT
GAY
BULLDYKE
SODOMITE
Queen
MARY
FLIT

THE LANGUAGE OF OPPRESSION

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FUNDS FOR GAYS IN PUBLIC HOUSING?

Washington, DC—The United States House of Representatives for the first time in history discussed gay rights on June 15. It did not go well. On a voice vote they nullified a Department of Housing and Urban Development (HUD) regulation that would have granted financial assistance to homosexual couples seeking public housing.

The first amendment to insure homosexuals would not be eligible was introduced by Rep. Tom Hagedorn [R-Minn.] His amendment was not acted upon because the floor manager of the bill, Rep. Edward Boland [D-Mass.] offered his own which reads:

No contract or budget authority provided in this Act for Annual Contributions for Assisted Housing, and no funds appropriated in this Act for Housing Payments, shall be subject to the Federal regulation defining the conditions under which two or more persons shall be eligible for admission to public housing as a family, which was promulgated by the Department of Housing and Urban Development on May 9, 1977.

[Editor's note:—Priscilla Banks of HUD ruled that if homosexual couples could meet the test of "a stable family relationship," they were eligible for public housing effective that date. See GPU NEWS June]

Boland claimed the amendment "would allow HUD to re-think the whole area of the regulation knowing that the question of housing assistance to homosexuals was an issue that would cause much debate in the House."

The entire HUD appropriations bill including the amendment was sent to a subcommittee in the Senate that has Wisconsin Senator William Proxmire as a member.

Statements made by the senior Senator from Wisconsin during hearing on the Amendment disturbed gay people nationwide and drove Wisconsin gays first up the wall, and then to their telephones and pens. to ask what on earth the "liberal" Senator was up to.

The key phrase uttered by Proxmire was, "We certainly don't want

to say that homosexuals have equal access with families to public housing." He urged the Senate Appropriations Committee "to give preference to stable family relationships."

Reportedly in an exchange with Senator Lowell Weicker [R-Conn.], the liberal Republican accused Proxmire of "smashing people's constitutional rights all over the place," by supporting the amendment.

Senator Warren Magnuson [D-Wash] joined Weicker in opposing the amendment and Senator Lawton Chiles [D-Fla] sided with Proxmire.

Therefore the matter was sent to a conference committee to work out differences between the House and Senate.

The Senate Appropriations Committee made a minor change in the House provision after Weicker and Magnuson urged the entire amendment be dropped.

The Senate approved the bill on a 78-5 vote without a whisper of "gay rights" on the Senate floor.

Senator Proxmire does not feel his statements or actions were anti-gay and he denies that Senator Weicker "accused me or the amendment of 'smashing people's rights all over the place.'"

According to Proxmire what Weicker said was "he wanted to

make sure that was not done inadvertently. He then proposed changing the words 'no funds' to 'no appropriations' so that the matter would be in conference between the House and the Senate so that we would have a chance to rewrite it if necessary. **I accepted his amendment and moved its adoption.**"

Proxmire feels that public housing has traditionally been for "families" and stated, "That policy certainly does not discriminate against gays. It treats them exactly as every other person is treated."

Proxmire had difficulty with a "regulation" throwing over "law."

He said that this was a "highly charged" situation, and the House "adopted an amendment essentially telling HUD to review its regulations, and give them time, which they ask for, to do that."

In his opinion, "That avoided the kind of Anita Bryant attack on the House floor which would have occurred without the House amendment."

Given his mixed statements, gays will be watching how Senator Proxmire votes on another gay related amendment (see related story) when the Senate votes on the Legal Services Corporation Amendments Act. We suggest that you write to him.

LEGAL FUNDS FOR GAYS?

Washington, DC—One week after the US House of Representatives decided gays should be denied low-cost housing, they voted to deny poor gays the right of federally funded legal assistance.

Rep. Larry MacDonald [D-Ga.] introduced an amendment to the Legal Services Corporation Amendments Act of 1977 which would prohibit any use of federally funded "legal assistance with respect to any proceeding or litigation arising out of disputes or controversies on the issue of homosexuality or so-called gay rights." The amendment passed on a roll call vote of 230 to

133 with 70 not voting. This is the first time any roll call has been taken on a gay rights issue.

It gives us a picture of where we stand: who are friends and who are in need of further contact by their constituents.

Wisconsin Congressmen who voted against the amendment (pro-gay) were: Cornell, Kastenmaier, Obey, and Reuss. Voting in favor of the amendment were: Baldus, Steiger, and Zablocki. Reps. Kasten and Aspin did not vote.

It must now be voted on by the Senate and signed by the President to be enacted as law.

GAY NEWS FOUND GUILTY

London, England—The Book of Leviticus declares that anyone who commits the sin of blasphemy should be stoned to death. The Mother Country accepted that until the 18th century, and still prosecutes offenders. However, they bring blasphemous offenders to the dock about as often as we burn witches. Until mid-July of this year the last time anyone was brought to trial for blasphemy in Great Britain occurred in 1921.

However, last month **Gay News** editor Denis Lemon stood in the dock before Court No. 8 in Old Bailey accused under the archaic law of publishing a poem by James Kirkup, in which a Roman centurion describes his sexual relations with the body of the crucified Christ. A jury of seven men and five women found both the 32 year-old Lemon and his London based **Gay News** guilty on a 10 to 2 vote. Judge Alan King-Hamilton praised the jury for its "moral courage" and imposed fines of \$1,700 on the paper and \$850 on the editor.

The 72-year-old Judge refused to permit the defense to provide professional testimony on the merit of the poem or its author, a professor of literature in the United States and winner of numerous prizes, including the **Rockefeller Foundation's Atlantic Award**.

Prosecutor John J. Smyth called the verses "so vile that it would be hard for even the most perverted imagination to conjure up anything worse."

Defense Counsel Geoffrey Robertson defended Kirkup's poem as "a genuine expression of how one man came to love God. . . a devotional poem by a gifted poet."

When witnesses Bernard Leven (Drama Critic of the **Sunday Times**) and novelist Margaret Drabble testified as the character of Lemon and the quality of **Gay News**, the prosecution brought up other matters published in the world's largest gay publication such as its printing of

Photographs: Bob Workman (Gay News)



GN editor Denis Lemon

pictures from a sex manual for homosexuals.

Many spectators felt the publication rather than the poem was now on trial.

Said Judge Hamilton, "This is all beyond me."

British anti-pornography campaigner, Mary Whitehouse brought the matter to the attention to the high court last December. (See Jan GPU NEWS). Readers of **Gay News** (which claims to have the "world's largest circulation newspaper for homosexuals") responded to an appeal for

CARTER SPEAKS TO GAY ISSUES

Washington, DC—During his Father's Day interview with the Associated Press, President Jimmy Carter made several statements regarding gay rights.

Dodging the issue of gay teachers the President said, "I know that there are homosexuals who teach and the children don't suffer, but this is a subject I don't particularly want to involve myself in. I've got enough problems without taking on another."

He added, "I don't see the need to change laws to permit homosexuals to marry."

On the subject of homosexuality in general, he reiterated his position during the campaign. "I don't see

funds to fight the case. As the trial ended a little over \$36,000 had been raised.

As we went to press it was unclear if Lemon would appeal. However, there is a move to abolish the 279-year-old blasphemy law in the Parliament and several newspapers denounced the judgement as "a dangerous new form of censorship."

PRESIDENT OF GPU RESIGNS

Milwaukee, Wi.—Alyn W. Hess, president of **Gay Peoples Union, Inc.** has tendered his resignation to the board of directors, effective July 14. Mr. Hess, one of the founders of GPU, has been active in the movement for many years, having also served as Chairperson of the Board.

In his letter of resignation Mr. Hess said that "I now find that I do not have the resolve nor energy to continue. I have stayed on too long and refused to admit how burnt out I was."

A special election will be called to fill the vacancy, with nominations the first meeting in August and balloting the first meeting in September.

homosexuality as a threat to the family," said the President. "What has caused the highly publicized confrontations on homosexuality is the desire of homosexuals for the rest of society to approve and to add its acceptance of homosexuality as a normal sexual relationship. I don't feel that it's a normal interrelationship."

But, he added, "at the same time, I don't feel that society, through its laws, ought to abuse or harass the homosexual. I think it's one of those things that is not accepted by most Americans as a normal sexual relationship. In my mind it's certainly not a substitute for the family life that I decried to you."

CHAMPAIGN GETS RIGHTS LAW

Champaign, Il.—On a tie-breaking vote by Mayor William Bland, the city council has approved a sweeping human-rights ordinance that, among other things, prohibits discrimination against homosexuals.

City Manager Eugene Miller said the law calls for fines of up to \$500 for discrimination in housing, employment, credit transactions, leasing and education.

"If an employer admits that he won't hire a homosexual or if it's a case of a manager of a housing project not taking in a prospective tenant because he's a homosexual, the city could build a case against those people under the new law," Miller said.

Commenting on the tie vote that had to be broken by the mayor's vote, Miller said, "I think the city council vote is an indication of the way this community is split on the discrimination issue."

Kathy McCabe, who has worked for four years on the bill, told a GPU NEWS reporter that before this, Champaign had no rights ordinance except for one that governed city contractors. Urbana, Champaign's twin city has had a rights law only covering employment for about a year and a half. These two cities are the only ones in Illinois that protect

gay people under civil rights codes.

Ms. McCabe pointed out that the law is completely non-sexist in language and that it covers rights in 17 different areas. In addition to prohibiting discrimination on the basis of "sexual orientation," the law also forbids discrimination because of "marital status" or "personal appearance." This means that transvestites and lesbian mothers are protected.

Four years ago a campus group at the University of Illinois, **Gay Illini**, the **Men's Task Force Against**

AMTRACK BACKS DOWN AFTER GAY LIST EXPOSED

Washington, D.C.—Three Amtrack management officials have admitted that personnel officials of the railroad company compiled a list of 85 known or suspected homosexuals. Apparently the list was compiled with the intention of denying promotions to gay employees.

One employee, Thomas Shelton, charged in a complaint with the District of Columbia Human Rights Commission that he had been denied promotion and a raise of over \$2,500 because his name appeared on the list. Amtrack officials quickly settled the matter to Mr. Shelton's satisfaction and the case did not go before the commissioners for a hearing.

The Amtrack people said they were trying to put into effect an affirmative action program covering promotions for blacks and women. Now, they say, they realize that such programs must also cover gays.

However, Kenneth Housman, Amtrack's personnel director denied that such a list ever existed and said, "You can't discriminate against gay people. We know that. There isn't any list of gays in this company. . . there never has been."

Dr. Franklin Kameny, well known gay rights leader who was appointed to the D.C. Human Rights Commission last year, told a GPU NEWS reporter that, "The basis for the suit,

Rape and Sexism, Lavender Prairie Collective and various individuals urged the Champaign Human Relations Commission to adopt such legislation. The commission has had the code under study for about a year and a half and have held several hearings, but no opposition speakers appeared before these hearings or before the City Council.

While elated at the passage of the code, Ms. McCabe said, "It occurred only because of a four year protracted effort and now such an effort must be established on a state level."

the quick settlement, and the statements by Amtrack officials were all the results of Washington's strong human rights law." He also pointed out that the civil rights law that was recently overturned in Dade County Florida was patterned after Washington's effective code.

TRASH BAG KILLER FOUND

Los Angeles, Ca.—Patrick Wayne Kearney, a 37 year old electronics engineer was indicted by a Riverside County grand jury for three murders committed in that county. Kearney lived in Redondo Beach with his lover, David Douglas Hill, 34, who was freed after the grand jury could find no evidence against him.

A dozen bodies, four of them found in trash can liners, have been found along highways in five California counties and police say they have evidence of at least three more murders. Some estimates have indicated that it is possible that Kearney may be linked with 43 such murders, but some have said that this may be a convenient way of solving some unsolved crimes.

Kearney is an admitted homosexual and the known victims were all young and single. Several had a homosexual background.

FBI FILES NOW AVAILABLE

Washington, D.C.—Under the new Freedom of Information Act (5 USC 552) you can obtain copies of FBI files on you, if any, provided they do not jeopardize national security.

Write a brief letter to Clarence Kelly, Director Federal Bureau of Investigation, Washington, D.C. 20535, Attention Freedom of Information Unit, asking for copies of all files indexed under or containing your name. They will send you a form to fill out within ten days.

After waiting about 11 months because of the backlog, you can buy copies at ten cents a page.

ANITA BRYANT UPDATE

USA—Updating the Anita Bryant controversy is not an easy task since almost everyone who can grab some media space has had something to say, favorable or unfavorable about Ms. Bryant and her crusade against the rights of gays. Much of the following information will not be in date order, but will try simply to bring to the reader's attention items he or she may have missed.

Probably the most important item during the month was the dumping of Anita as a client by her talent agent of sixteen years, Dick Shack. Shack, whose wife Ruth, a Dade County Commissioner, sponsored the homosexual rights ordinance, said that he would not be handling any future publicity for her and charged her campaign as "vicious."

Said Shack, "I have just been advised today that Anita has written a book exploiting the recent vicious, anti-human-rights campaign that was filled with lies and myths. I've tried to keep Anita's career on course during this difficult period, but I feel that this type of exploitation is not in keeping with her career or my professional standards."

However, officials of the **Florida Citrus Commission**, after announcing that they were considering firing Ms. Bryant as official spokesperson for Florida orange juice, renewed her \$100,000 a year contract, stating that studies have shown that orange juice sales have never been higher.

In mid July, U.S. District Court Judge William M. Hoeveler granted a preliminary injunction barring her and **Save Our Children** from using the name Save Our Children. The orders were requested by the Connecticut based **Save The Children Foundation**, a 46 year old nonprofit group that solicits money for underprivileged children. The foundation claims that since the publicity about Bryant's group, their donations have dropped substantially.

Here's one I'll bet you missed. Bob Green, Bryant's husband, said that the couple has been considering

purchasing a summer home in the Lynchburg, Va. area. He denied that they were leaving their \$300,000 home in Miami, but said that they plan a closer relationship with Lynchburg's Thomas Road Baptist Church and its fundamentalist minister, the Rev. Jerry Falwell. He said Ms. Bryant will make a number of appearances on Falwell's nationally televised **Old Time Gospel Hour**.

Meanwhile, at Huntington, West Va., Anita made an appearance at Marshall University at a fund-raising banquet for a proposed family-oriented television station. She was given a standing ovation by the audience of 500, but when she left the building about 50 protesters shouted boos and hurled cherry bombs at her. The demonstration was watched by 10 **Ku Klux Klan** members from Charleston, West Va., who said they were present to protect her.

Oh yes, in Shepherdsville, Ky., Robert Shelton, the imperial wizard of the **Ku Klux Klan**, while not referring directly to Bryant, called homosexuality a growing problem in right-wing organizations that threatens the effectiveness of the far right. "I'm concerned about the informants, the sex deviates, the homosexuals, the sex perverts in the right wing," he said in a weekend interview during a Klan rally and cross-burning on a farm near Shepherdsville. "We've just got to clear out all these phonies that are existing in the right wing if we're going to be effective," he said.

In San Francisco, the mother of Robert Hillsborough, a 33 year old city parks gardener who was stabbed to death by four assailants who shouted "faggot" and "Here's one for you, Anita" as they stabbed, has brought a \$5 million civil rights suit against Bryant and **Save Our Children**. The suit says that Bryant and SOC "affirmatively mounted a campaign of hate, bigotry, ignorance, fear, intimidation and prejudice" directed at homosexuals, including Robert Hillsborough. Therefore, the

crusade contributed to the slaying, says the suit. Four young men, including a 16 year-old, were arrested within a few days and charged with murder.

Child care expert and sometime politician Dr. Benjamin Spöck spoke out against Anita when he said that her campaign was wrong in suggesting that homosexual teachers can harm the development of youngsters. "It's too bad that Anita Bryant has stirred up anxiety in some parents' minds about influences of teachers who are homosexuals," Spöck said. He said that a person's sexual disposition probably is determined in early childhood and most likely becomes a permanent characteristic by the age of five or six, which is before most youngsters go to school.

State Senator John Briggs of Fullerton, California called a press conference on the Polk Street steps of San Francisco's city hall and invited gays to attend. Briggs, who has been lusting for publicity to help him in his campaign for next year's Republican nomination for governor, became an avowed supporter of Anita and said he plans to introduce legislation in California that would ban homosexual teachers from California's schools.

Entertainment people by the dozens have taken swipes at Anita. Here are a few of them. Liz Torres of **All in the Family** fame: "Bryant is upset because Carrie Fisher has aced her out for the lead in *Star Wars*. She hasn't been a star since the last war." Singer J.P. Morgan bared her breasts briefly at an anti-Anita rally in San Francisco. Ertha Kitt said, "I'm for human rights and I don't care who it is." Singers Dolly Parton, Bette Midler and Grace Slick all defended gays. Midler turned down **Rolling Stone** magazine's invitation to do battle with Anita because she couldn't quote Bible, but indicated her support for gays. Grace Slick was more to the point, saying simply "She's coo coo." Actor's Equity sent Anita a letter of protest.

More next month.

RED BARON'S LICENSE RENEWED

by Alyn Hess

Milwaukee, Wi. Seven Chances, Inc., owners of the **Red Baron** bar, had their liquor license renewal approved by the City of Milwaukee's Common Council Committee on Licenses and Utilities July 25th after finally holding the long postponed public hearing on charges of discrimination against black people and women.

However, David McRee, "general manager" of the bar, said the evening of the 24th that he had "closed the bar". During Monday's hearing, however, he said that he had "advised the owners to close the bar." Then later he stated that "the bar would be closed for a couple of weeks for remodeling and would then reopen as a straight bar."

At the earlier June 28th committee hearing, Mr. Blue, of the Community Relations Commission, submitted a letter from the commissioner presenting the results of his findings. Evidence had been found of discrimination in requirements for identification, and in issuance of cards to some customers, selling them to others, and in amounts of cover charge requested from various customers. The committee then refused to hear testimony from community members and tabled the license until its July 19th meeting, thus in effect closing the bar until the July 26th Common Council meeting.

However, by Wednesday evening the Red Baron had been put on the agenda for a "special meeting" of the committee to be held the morning of July 30th. At that meeting, Mr. Blue surprised everyone by submitting another letter withdrawing all charges of discrimination. Community members approached both the committee chairman and councilman Kevin O'Connor, in whose district the Baron is located, requesting that the people present be allowed to give testimony. It was told they could do so on the 19th of July. Mr. Bradley Carr, a well-known, young, black lawyer hired

to appear with Joe Pederson, the owner, pointed out to the committee that due notice of the possible revocation still had not been given to Pederson and that the license could thus not be denied because due process had not been observed. So the bar remained open.

Friday evening, July 8th, McRee came to the Farwell Center and spoke with Alyn Hess and four other GPU members. Each gave him accounts of discrimination they had experienced or observed. McRee denied that discrimination was "bar policy," but said that changes would be made to end such practices. Some personnel changes were made and reports of discrimination stopped.

There was no hearing on June 19th however, due to a clerical error omitting the Red Baron from the agenda. The hearing before the Li-

censing Committee was finally held on Monday the 25th of July.

Alyn Hess and Patrick Batt spoke as representatives of the community and GPU and Art Marburg gave his own testimony. Each told of various types of discrimination they knew had been practiced by the bar. Hess further stated that there had been changes in the personnel at the bar and that there appeared to be no current discriminatory practices going on.

The complaints were put in the file to remain a matter of record in any future actions of the Committee. Then noting that charges had been withdrawn by the Commission and that the situation at the bar had changed, the Committee voted to renew the liquor license, but urged the community to continue to monitor the bar.

SPANISH GAYS ORGANIZE

Madrid, Spain—A civil and nonprofit society has been founded in Barcelona by a group of persons from varying professions, (psychologists, lawyers, sociologists, etc.). The society has been named **Lambda Institute**, and its services are available to gay women and men. The announcement of the new organization comes at a time when Spain is moving toward democratic institutions, and relaxing its discrimination toward Spanish gays. One other gay organization, **Froht Alliberament Gai De Catalunya (FAGC: Catalan Gay Liberation Front)**, is also in existence in Spain.

Among the announced projects of the **Lambda Institute** are conferences and seminars, medical assistance and clinics for venereal disease, individual and group counseling, legal assistance, publication of informational bulletins, a public relations campaign, and the establishment of a building to house a library, music hall, cinema, and theater. All services to gays will be free with the exception of the medical, psychological, and legal; and the cost

of these will be proportionate to the financial situations of those utilizing them.

Financing of the organization will be through monthly dues, whose minimum is set at 1000 pesetas. A local building has already been rented through the capital support of the founders, and a fund-raising campaign is presently under way.

Lambda Institute has announced the regular publication of a monograph series, under the general title **Temas Monograficos De Sexologia**. The first issue appeared in May, entitled "Aspectos Medico-cientificos de la Homosexualidad", and, because it was sold in bookstores and gay bars throughout Spain, it is already sold out. The three next numbers to appear will be: "Enfermedades Venereas" (venereal diseases), "Hagamos el amor" (let us have love), and "Aspectos historico-juridicos de la Homosexualidad" (Historico-legal aspects of Homosexuality).

The address of the **Lambda Institute** is: Apartado de Correos, 9042 Barcelona, Spain.

FEEDBACK

GPU NEWS:

Accept my enclosed check for eleven dollars for extension of my subscription for two years. At least it will give me some worthwhile reading during that period until my age of nearly 87. I do wish you had a better proofreader; the June issue was reeking with repetitious/inexcusable typographical errors.

Your subscriber,
A.W.B.

Jamestown, N.Y.

Dear Friends,

I am sure that more than I am incensed at the influence that "preacher Bryant", the modern day "Carrie Nation" or Frances Willard has had on the temporary gay set-back in Dade County. But while she is spouting out scripture, does "her holiness" realize that she, herself, is breaking one of the commandments and I quote from Duet. 22:5 (King James): "The woman shall not wear that which pertaineth to a man. . . for all that do so are abomination unto the Lord thy God." In modern language this means that women shall not wear men's clothing for anyone doing such a thing is abhorrent in the Lord your God. And just what does Miss Bryant think a slack suit is, but an adaptation of a man's attire, often complete with a fly.

And speaking of Frances Willard: she founded the Christian Temperance Union in a room in the Fess Hotel in Madison. When the Fess was renovated and saved from destruction, the First room they did over was that selfsame room, and guess what? It's a bar now! There you can get Miss Bryant's orange juice with Gin or Vodka in it!

Dr. G.E. Perry
Reedsburg, Wi.

Dear GPU NEWS,

I'm a new subscriber and I must say that you've got a great publication. I ran into it quite by accident;

I opened a cousin's letter, without paying any attention to the full name on the envelope, and it was an ad for GPU NEWS. So I subscribed, and I'm glad I did.

I get pretty lonely here because everyone is in the closet and when I do hear of a "queer", (overhearing some hetero), I can't get a name. I know some lovers, but they steer clear of single guys, so I spend lots of lonely week-ends and evenings.

I've tried to find a lover, but no one seems to want to live the good life in the country and I can't take the rat race of city life.

I do visit a gay bar in Albuquerque a few times a year and I like it very much, but I mostly stay here on the farm with a quick trip into town once in awhile for supplies.

Well, I'm lonely, but happy since I feel I'm one of God's children, too. Those people who hate gays can't be Christians.

I do wish I had a gay brother nearby to at least visit with. Anyway, your paper is a lot of company, so keep up the good work.

The Lonely Cowpoke
Richard A. Barroldi
RFD Rt. 1, Box 22-A
Bayfield, Colo 81122

Dear Friends,

I would like to compliment you on the quality of your publication and your concern for educating the nongay public. The quality of thought exhibited in most of your articles (although your ads leave much to be desired) reflects this concern and must come as a surprise to the nongay who imagines we only think with our genitals.

I enjoyed the article by Wayne Jefferson on Anita Bryant and would like to add a few thoughts on this subject. Because religion is one area where gays suffer perhaps the most oppression, it is important that we are as informed as possible to counter such attempts to deny us our existence. Unfortunately, all too many people do not see the oppression inherent in applying culturally conditioned texts to a changed and changing society.

It would be interesting to know how Anita Bryant would literally interpret the following Bible passages: "the women should keep silence in the churches. For they are not permitted to speak, but should be subordinate, as even the law says. If there is anything they desire to know, let them ask their husbands at home. For it is shameful for a woman to speak in church." (I Corinthians 14:34-5 RSV) and, "women should adorn themselves modestly and sensibly in seemly apparel, not with braided hair or gold or pearls or costly attire. . . I permit no woman to teach or to have authority over men; she is to keep silent." (I Timothy 2:9-15 RSV).

If Bryant warns us that we are going to eternal damnation because the Bible says so, perhaps we should warn her that she is going to join us, because the Bible says so.

Diane Sievers
Chicago, Il.

Dear Friends,

I am renewing my subscription for two years with the following comments:

Please keep, and if possible, improve the news parts of the magazine. Also, if possible, add more good looking nude photographs of male models.

Yours in liberation for all of us,
Richard Clark
Winnebago, Wi.

Friends,

I feel your publication is the most informative gay magazine available. The Here and There section is in a class of its own.

I used your ads as a guide to the great gay bars in Milwaukee when I visited last week-end. Only one bad incident—got a \$10 parking ticket at 1:30 a.m. across from a bar. So did a lot of other people. At that hour and place the motive was obvious.

Keep us the good work. I really appreciate the clean approach in the gay stories and articles.

Rovert Ward
Davenport, Ia.

EDITORIAL

Many of our longtime readers will have recognized the cover of this issue as a reprint of our cover of January, 1975. While it is not the policy of GPU NEWS to reprint from other publications (or our own, for that matter), several considerations led to the present policy exception. First, the issue of January 1975 was sold out in record time, and, for months we have received requests from persons wishing copies of that issue because of the award winning design by Bob Stocki. Secondly, with the advent of our glossy cover, it seemed particularly fitting to give the cover a new exposure in the improved format. Thirdly, with the recent and still ongoing anti-gay crusade of Anita Bryant, the topic of the language of oppression seems singularly appropriate. The cover design figures in some additional plans as well, so look for some surprises in the next issue.

A few other points about GPU NEWS, its past and (we hope) its future, deserve mention here. Many have been made in earlier issues, but we recap them here for convenience. GPU NEWS is not a publication or organ of Gay Peoples Union, Inc. of Milwaukee. Since June of 1976, GPU NEWS has been independently published by Liberation Publications Inc. of Wisconsin, a nonprofit and nonstock corporation not affiliated with any other publication or group. The name GPU NEWS is a registered name under the ownership of Liberation Publications. The double-lambda symbol is registered under ownership of Gay Peoples Union and is used on our cover by permission. We retain the name GPU NEWS both as a sign of our origin, and as an indication of our present moral commitments to Gay Peoples Union, whose message of gay liberation is our fundamental commitment at the national level. The staff of GPU NEWS is unsalaried and all funds which we collect are returned to our readers and advertisers through the

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Liberty and Homosexuality

Should homosexuals be given legal protection against discrimination? The question is explosive. Most people easily affirm that every person should have the right to be different. But many who advocate safeguards against discrimination by sex, race or religion find that deeply felt emotions and esthetic repugnance impede tolerance for homosexuals.

Some worries about homosexuality are legitimate. Most people, after all, are not gay. The majority has a strong interest in promoting heterosexuality, the cornerstone of family life and a necessary practice for the human species to continue. With justification, for example, most parents do not want their children exposed to teachers proselytizing a gay lifestyle or flaunting homosexuality with dress. And all people want to be protected from sexual molestation — whatever the sexual preference of the predator.

These valid concerns should be addressed by specific regulations: in the first instance, classroom guidelines preventing teachers — homosexual or otherwise — from peddling personal sexual values; in the second, criminal laws against sexual assault.

But how about homosexual teachers who simply stick to their teaching assignments? Should parents shield students from meeting homosexuals in the classroom out of fear that somehow children will model themselves on the teachers and become homosexual?

That fear seems irrational — although separating irrational fears from legitimate concerns can be difficult. It is complicated by lack of scientific information. The homosexual personality has yet to be studied adequately. Psychiatrists differ on the roots of sexual preference — on when it is established and whether it can be changed. Several years ago, the American Psychiatric Association removed homosex-

uality from its list of disorders. That was a humane attempt to ease the stigma that brings great pain to homosexuals. But psychiatrists remain divided on whether homosexuality is an illness or simply a variant of sexual behavior.

Nonetheless, some common fears about homosexuals are clearly irrational. There is, for example, no evidence that gay people are guilty of sexual assault more often than straight people. And research has not shown that homosexuality is "catching," in the sense that firmly grounded heterosexuals can be seduced into permanently embracing the gay life. Likewise, there is no evidence that children taught by homosexuals become homosexual.

Basically, when stripped of emotionally charged sexual overtones, the homosexuality question is a matter of civil rights. A group of people who differ from the majority only in sexual preference should not be oppressed. To begin with, there should be fuller protection of privacy through repeal of outdated laws regulating sexual acts between consenting adults in private (a step that would benefit heterosexuals as well as homosexuals). At the same time, homosexuality should not be ground for discrimination in housing, public accommodations and jobs. For example, they should — with prudent regulation — be allowed to teach.

That is a long way from saying that society should condone or approve homosexuality. But it is affirmation of the right of homosexuals — like all other people — to be different. Except in circumstances where there is evidence of a clear threat to society, a homosexual's rights should be fully protected. This is essential not only to safeguard a minority but also to maintain the integrity of a nation that prizes liberty and justice.

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service of the publication.

The support and commitment between Liberation Publications and Gay Peoples Union should not blind one to the fact that we are separate corporations. Editorial content, news, and advertising appearing in GPU NEWS are not under the control of Gay Peoples Union, and, of course, individual programs and policies of Gay Peoples Union are not under the control of Liberation Publications. This is the way it should be—no bucks are passed and the lines of responsibility are clear.

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computerized mailing procedures to which we moved last year. Continued growth of circulation and improvement in our format is our firm commitment for the future. We will continue to serve the gay community nationwide bearing the messages of gay liberation and human dignity to as many people as possible.

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LIBERALS: WHERE ARE YOU?

by wayne jefferson

The easiest way to get a reputation is to go outside the fold, shout around for a few years as a violent atheist or a dangerous radical, and then crawl back to the shelter.

F. Scott Fitzgerald, "Note-Books"

In the crowded audience, I was getting higher and higher on the speaker—for awhile. Wow, this guy's good, in fact he's **gr-reat**. He's unsparingly hitting at every social injustice there is, he's leaving no wrong unstoned. "He" was James Groppi, ex-priest and always-activist, giving his double-whammy to the nation's wrongs—it seemed to me that evening—not just from trendy fashionable "liberalism," or plastic "radicalism" either, but from true concern, stubborn idealism. A good dose for the idealistic college-age audience he was addressing.

And he'd been on the barricades, before such crusading for "causes" became popular. He'd paid his dues. 1964, voter-registration in Mississippi. 1965, labelling segregated bussing psychologically oppressive. Then the Vietnam war, of course. And he did keep on trucking, beyond the so-fashionable Blacks to the newer minorities: the Native Americans at the Gresham monastery, and Puerto Rican independence. He spotted problems close to home, too: welfare mothers in Madison, hiring practices in Milwaukee. Oh, a bit of dogged banging away **pro** Blacks and (dearest new minority!) Native Americans, and **con** the (nasty capitalist System. But still, what a genuine veteran of it all he was—more than my own cloistered self surely.

And so the better he got, the higher I got—until I

slowly, then increasingly, started to feel discontent and suspicion, too.

For, as he assembled a really complete package of injustice-for-some in America, I could only wonder: if he's going this far, is he also going to plunk the gay issue, gay oppression too, right in along with the other wrongs, before tying it all up neatly into a considerable package indeed for the "future leaders" to take home tonight?

Did he? During a discussion of flaws in the jail system, he mentioned that a transvestite—which he described as "mentally a woman"—was kept a year in maximum security for fear he would be attacked by the other inmates.

And that was **all**, folks. This was the total extent of anything like a gay perspective in an otherwise excellent two-hour recital of continuing social injustices in America.

Why should this have grated on me so much? This "telling everything but" seemed almost more offensive somehow, than, say, blatant bigotry laid on syrupy pancake-style. But, again, why so?

But this reticence-about-things-gay was part of a wider pattern. I was to see the same dismal thing happen again, at a talk in Madison by Jonathan Kozol, author of **Death at an Early Age** (concerning Blacks and mis-education), and radical critic of, as he put it, "Political Indoctrination in the Public Schools."

That evening was even farther-out than Father Groppi had been: ah, the fervencies: short of a revival-meeting perhaps, but still a hefty dose of you and I, brother-

sister, together-on-the-barricades against the Big Folks. In this case the capitalist system, apparently the villain in the drama whose heroes were Emma Goldman, Guthrie, Seegar, Bayez, and indeed all "bold passionate risk-takers." But if a bit simplistic, still he showed a fine sense of unforgiving unvompromise with all injustices. And a really complete roster, too, containing union labor, Blacks, the liberation of women, and the schools.

And of the gay dimension too? He could say much here—would he? There was cultural indoctrination of heterosexism in the curriculum, plus oppression of gay students and staff alike. Not to mention the super-overlooked problem-within-a-problem: the actual "oppression" of heterosexuals by the free-floating homophobia in the culture, leading to needless fears-of-queers on their part.

And yes he actually mentioned ho-mo-sex-u-al-i-ty. Some obtuse Establishment types, he reported, had charged that he, Kozol, was "a homosexual, a radical, and an agitator."

"Not all of which I was," he intoned carefully.

And then said no more on that topic that evening.

And so the non-béat went on, the silence deafening again.

I semi-zapped both Groppi and Kozol. After his talk

I asked the ex-priest specifically about feminism and gay rights. Somewhat automatically, it seemed to me (perception on my part, or paranoia?) he replied that he was for equal rights of all people, of course, no question about that, was against injustice *wherever* it occurred, yes. Okay. I did muff the chance to ask him why he'd not mentioned the gay dimension, and to suggest why I was starting to feel that it was especially important for people like him to do so. I couldn't get to meet with Kozol, but did mail him some gay-rights testimonies for consciousness-raising, and argued the case for "liberals" (and "radicals" and "agitators") being loquacious, not taciturn, about the psychosexual issues too. I got something out of doing this—a personally-handwritten reply. Which consisted entirely of this: "Thank you very much. I've read the papers that you sent me and I am in absolute support." No comment at all as to whether he would now incorporate gay concerns in his future lectures. Simply a flyer on his latest seminar on "political indoctrination" etcetera—for me to post locally, if you please.

And that, once more, was that, amid more deafening silence. Especially interesting to me was that both men had been emphatically feminist throughout their talks—something new for male radicals. And they seemed to be woman-sympathetic thus, again not out

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of faddish trendiness—"we're all feminist now"—or even subliminal coercion by the women's movement—but out of a true personal liberation. Even so with Jerry Rubin, ex-activist, whom I heard recently, speaking naturally of his own voluntary surrender to the perspective of women's rights, to which he had opened like a flower to the sun. But of course no mention of gay oppression or queer-fear there either. The case of Dick Gregory is also curious here on two counts. I first heard him speak in 1971, then in early 1977. By the second time he was incorporating attention to (male-chauvinist) "sexism" just as easily as, of course, "racism", and again, as if voluntarily.

And the gay issue? In Gregory's own three-hour talk, he mentioned only that we can understand "faggot men" easier than we can understand women. Or something like that—a trace reference only, submerged amid his new feminism.

In any case, this uniform new feminism among male social-change leaders makes one wonder, after all, how much attention to social concerns is dictated by genuine personal homework, and how much by a feeling of duty, social trends, or even faddish stylishness—as if to say "it's time for this now but of course not yet for that." (Akin to the Average Citizen's feeling that 'well now we mustn't go Too Far/Too Fast' in correcting social injustices!) Even so: nowadays it's all the Handicapped in the news—but due to their own proper militancy, not our empathetic responsibility—and indeed how little it costs us, of course, to give essential-

ly condescending lip-service to **them** for a while!

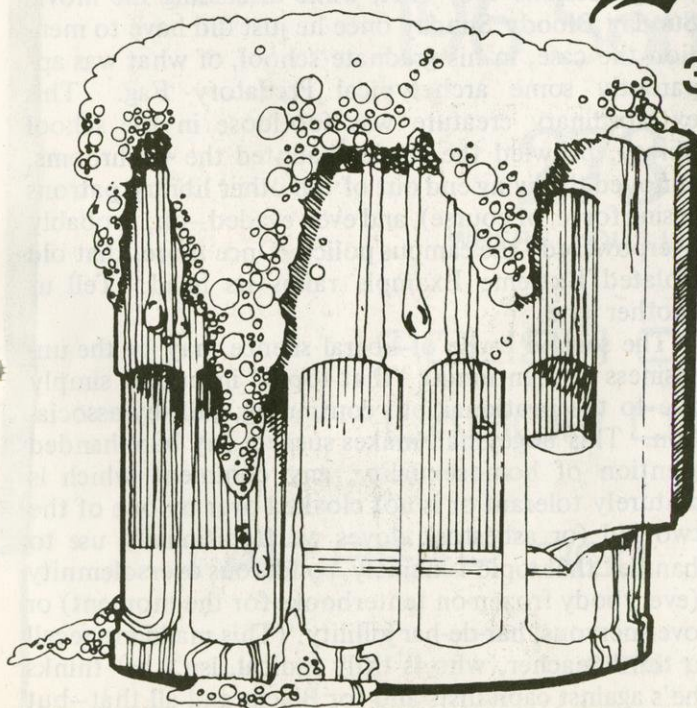
DOUBLE TROUBLE

Why, though, is this so bad, if it really is—this overlooking of the gay element by self-styled (heterosexual) liberal and radical spokespersons? For two reasons, perhaps: the moral, and the practical. Morally, it seemed unsavory at the least, to hear this recital of so **many** wrongs (excluding the aged and others, of course) and then no mention at all of the gay dimension. For, mere mention, not even elaboration, would have done so much, would have done enough for then and there, perhaps. It's essentially the stink of hypocrisy, I felt, whether they intended it or not. How vexing it was, how galling, to hear Groppi criticize priests for setting themselves up as moral leaders, and then remaining silent on hot issues; and also for safely demonstrating in the remote South, but not on their home turfs where they were more vulnerable to sanctions from their holy superiors. But such inconsistencies were exactly what Groppi himself, ironically, seemed to be showing in his own lecture in re the gay question. So near and yet so far. I wondered, a bit nastily perhaps: would he have added a gay-rights march to his fat roster of the parades he'd made? Would it either sully—or enhance—his reputation, his good name, if he descended—or progressed—to such a wry, aside thing as marching cheek to jowl with the deviates?

Admittedly, the gay is only one issue among many,

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is really merely to be mentioned, and not overemphasized. (The social arena consists of many special concerns all seeking an audience, and perhaps becoming a bit strident and fervent as it remains unheard amid the echoing, contradictory world's booming, buzzing confusion.) But two facts disqualify this (supposed) truth that the gay is "only one issue among many." First, a psychological slant still exists whereby "mere mention" of the gay element—still unusual plus shocking—seems to people to be "overemphasis." (Gays "flaunt" but straights "hold hands in public.") As if silence were golden indeed. And, second, as we have seen, these so-liberal leaders do not even merely **mention** it really, as just one more oppression among many. Is blatant bigotry any more damaging?

The second reason why liberal leaders should be vocal is severely practical. Here, merely mentioning the issue, not elaborating on it, is perhaps enough in itself—but is vital. The goal is not to alter the audience's attitudes at once, but simply to raise, and remind about, the topic. In short, one must create a new and easy role-model for sane discussion about—uh, **you** know. (Social change proceeds in stages; before an emotionally unsettling topic can be examined objectively, the climate must be created for its easy examination.) The likes of Groppi, Kozol, Gregory, Ruben, are far more powerful than they know. True, they do **not** reach the general public at large directly. But they **do** reach small audiences perhaps even more important. They travel like Johnny Appleseeds themselves, spreading, through a sort of natural insemination, the seeds of social change to their special audiences—highly selected, composed of idealistic, concerned future leaders.

So, rather than being dryly told seventeen "facts about" homosexuality, better that people should actually experience seeing that yes, it's a valid issue too, and no, the roof won't fall in when you discuss it. Nor you turn lavender. It's a simple matter of role-models. Just as gays need open and positive role-models, such as Howard Brown in medicine, Dave Kopay in sports, to break the stereotype of the gay as "warped" Town Fairy, so also straights need role-models of non-gay leaders as truly liberated enough from homophobia to handle the topic naturally.

WHY THIS "LIBERAL" INEPTNESS?

Why the leaders don't usually speak freely, is also clear enough. Two causes are afoot here: in their heads, continuing ignorance about gay oppression, and in their guts, ineptness at managing the continuing bogeyman of "guilt by association." Yes, even today.

We tend to forget how little people really know, even at this advanced hour, about homosexuality. And this ignorance includes social leader's knowledge about (or ignorance of) gay oppression. A fair case is a college teacher I knew who was truly a shirtsleeves

liberal, it seemed; no mere lip-service there. Black studies she emphasized in her classes, because she well knew her mainly-white students lacked, and needed, this perspective. Feminist she was too, but naturally so, out of sagemess and not either psychological hysteria nor social bandwagon-stylishness nor political-expedient career-developing (riding the feminist wave to promotions). Civil liberties she also attended to. One time the matter arose of discussing gay oppression. I was unprepared for her reply. Well, she didn't know—would have to find out just how many homosexuals actually **did** suffer job discrimination and the like—didn't know. But then did agree that the whole thing really was an issue, because do you know (sudden excitement on her part) a friend in Chicago had told her, that down there, in a department store men's room a "homosexual" had molested a nine-year-old boy and—**bitten his penis off!** I must have looked astonished because she assured me that yes, it was so! I was dumbstruck (at first) at this gross confusion of simple homosexuality with sadistic pederasty. I was at a loss to know how this differs anyway from the terrified and semi-literate newspaper letters reciting inane cliché and signed "Anxious Mother," or from the stereotype chanting supporters of Anita Bryant's Children's Crusade panic-march. (The new "truth"—have you noticed?—seems to be: "He Caught It From His Music Teacher".) But to find this inaccurate folk-wisdom existing in an otherwise truly competent "liberal" leader was multi-depressing.

This recalled a second teacher, another shirtsleeve type, into union organizing and the like, a man definitely straight but who was also definitely not anti-gay. He was pretty relaxed about the troublesome topic, aware of oppressions too. But, while discussing the movie **Sunday Bloody Sunday** once he just did have to mention the case, in his graduate school, of what was apparently some archetypical Predatory Fag. This extraordinary creature was footloose in the school library, prowled the stacks, haunted the washrooms, annoyed the living end out of the other library patrons (using force, of course), and even evaded—oh, probably overpowered—the campus police. Once more, that old Isolated Extreme Example raises its head. Tell us another one.

The second cause of liberal silence may be the uneasiness at mentioning "that topic" in public, simply due to the irrational, but continuing, guilt-by-association. This bogeyman makes suspect any bare-handed mention of homosexuality, any comment which is maturely tolerant or is not cloaked over by one of the two kid (or asbestos) gloves we traditionally use to handle "that topic"—namely, ponderous oversolemnity (everybody frozen on tenterhooks for the moment) or over-nervous, har-de-har jollity. (This made me recall a third teacher, who is truly radical, isn't he—thinks he's against capitalists and for Blacks and all that—but

who I've overheard telling fag jokes in the faculty lounge. A stitch really, and not a true feminist either, I think, below his trendy, really unwilling, remarks.)

This liberal awkwardness is understandable, at least, on the face of it. Would such as Groppi be unmanned if he noted gay rights? Would the credibility of Kozol be sullied if he analyzed how difficult, important, and possible it is to note gay rights? Let's not be naive; the bogeyman of guilt-by-association is still alive in our midst. **And yet not really**, considering the kinds of audiences these leaders address—not the tradition-bound general public, but potential leaders, who, if maybe as homophobic as anyone, are yet better able to understand these matters, maybe even be daringly brave about busting this next taboo. Indeed, both things are true—"the public isn't ready for it yet," **and et they are**, for many hold a new (if unusually quiet) o-hum or who-cares attitude.

And this ploy of (and my plea for) increased attention to the gay element by social leaders is far more than a wouldn't-it-be-nice thing, or the "theoretically correct" thing to do. It's a needed crash program. The cancer of Anita Bryant's homophobia threatens to spread, from its entering-site in Florida, throughout the national body politic, and as of now, seems to be immune to the antibodies of instant gay activism which is no more effective than Laetrile. To preserve straight-liberal integrity—and gay scalps as well—someone needs

to bell the cat, bell many cats. There's a known saying in gaylib circles that "the liberation of homosexuals must be the work of homosexuals themselves." How true indeed; but perhaps part of the work of gay activists is not only confronting homophobia, not only doing grass-work education among the general public, not only lobbying for reforms, but also morally "recruiting" non-gay social leaders, laying it on them. Actually, many have already started. Bella Abzug is a picture-hat example plus. But good grief, I even recall hearing Paul Harvey, that sociopolitical arthritic newscaster, quickly mumble a word in favor of sanity toward gays as not child molesters after all. If he can do that, so can more li-be-ral others.

It can be done. Social change proceeds in stages, has momentum and inertia both. It's as if to talk about gay rights (and abortion, etc.) in earlier years were as difficult as to push a boulder uphill, but now, though there's no free ride yet, still, with just a push or shove, easiness snowballs down the other side, with a new momentum. I feel it's easy to do what some outspoken gays have done in their own lives. Gay and straight alike can take the plunge, jump in and find how it's not difficult to discuss that blue-hot, dry-ice topic; the cold water shock is followed by relaxed desensitization, a sense of doing the right thing, and of forwarding liberty and justice for all—or at least immense relief for some.

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Gay Teachers-Reflections of an Ersatz Cynic



by Lee Goodman

Once raise the issue of job protection for gays, and the thorny problem of gay teachers is not long in rearing its ugly head. Indeed quite a few political commentators on the recent events in Dade County have gone so far as to suggest that gay teachers constituted

the pivotal issue in that (ongoing) confrontation between the forces of light and darkness—not just because Our Lady of the Oranges played the issue to the hilt with every propaganda device known to the mass media, but because the issue was already in the minds

of nongay parents long before her forces began to muster artillery.

From one perspective the issue is ill-stated, since gay teachers there have always been in great numbers; and lack of job protection, while it may drive some further into the closet, is not likely to drive them from the classroom. The real issue, however, is not lifestyle, but public exemplification thereof—"a generation of twisted children confused and bewildered by teachers who flaunt their gayness in the best style of Madison Avenue."

Or is the "out-in-the-open" gayness really the problem that parents take it to be? While it may be true that most parents can't tell a closeted gay from your run-of-the-mill nongay, I suspect that the kids are a lot brighter than their parents in this respect—a lot wiser in the ways of the world, as the saying goes. So, closets or not, job-rights legislation or not, gay teachers there will be, and plenty of kids who can probably recognize the gayness, and who (just as probably) don't give a damn.

This brings the real issue of gay teachers straight down to the question of human rights. Does society have a right or interest in denying to the gay teacher the right to exercise his/her talents to their fullest extent? No—let's put it another way. Given the present mess that our secondary education system is in, given the fact that most kids coming out of eight years of secondary education can barely read let alone communicate their own thoughts (if they have had any) intelligibly, given the fact that our educational system is primarily a political rather than an educational organ, does society really want to cut down the ranks of decent teachers even more? Never mind the rights of the (gay) teacher—how about the rights of the kids? But the right to a decent education is hardly one to which our society has any firm commitments anyway—tax dollars for educational systems, yes; education, no.

While all of this may well be true, it doesn't alter the fact that nongay parents fear for their children in situations where an openly gay teacher is present. The

fear is **real**, it is deep, and it is a loving fear at best, even when it is exploited and corrupted by the world's Anita Bryants. To extinguish the fear will require long years of educating the public, which includes getting a few heroic teachers out of their closets long enough to show people by example that the fear, however real, is ill conceived. The problem is both a political and a social one, but the underlying issue is social. Given the reality of the fear and the social nature of the problem, perhaps prudence would dictate that gay organizations leave teachers' rights **out** of their legislative programs for the time being, concentrating first on the educational aspects of the problem. This is not a blueprint for inaction, but merely a suggestion for maximizing legislative payoffs and working for social re-education.

A genuine dyed-in-the-wool cynic might say that the best we gays could do, given the mess that the educational system is in, would be to get out of the secondary schools anyway. Let the nongay world fry its own children in the fat of ignorance, illiteracy, and incompetence. At least if we did that, there would be one social disaster with which gays would not be saddled by subsequent generations of sin-mongers.

Less cynically, gays (even without their own children) do have a vested interest in providing a solid and competent education for the kids. Democracy without an educated public just won't work, and today's schoolchildren are tomorrow's public. So like it or not, whether we're parents or not, we're all in the soup; and the stakes in adequate education are high, touching the very foundations of democratic polity.

Lack of full protection for the rights of teachers, whether in the area of academic freedom or that of lifestyle options, is not new to the American educational scene; and it isn't likely to disappear tomorrow morning either. But let's not fool ourselves. Society may be weakened by taking exception to the principle of equal rights for all, and gay teachers may suffer psychological and even economic damage as well. But the real losers are the kids.



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Janet Bode



VIEW FROM ANOTHER CLOSET

Exploring Bisexuality in Women

View From Another Closet: Exploring Bisexuality in Women by Janet Bode. Hawthorn Books, New York, 1977. Canada: Prentice-Hall, Inc. pp. 252, \$8.95.

Reviewed by Lee C. Rice, Ph.D.

For perhaps the majority of our society the concept and possibility of bisexuality are almost nonexistent. In its nongay sectors, society tends to view the bisexual as a closet gay, and in its gay sectors often a closet straight (in the most pejorative sense of that term). Indeed, in one sense, the bisexual constitutes the greatest threat to the polarity of sexual stereotyping. Gay males can be stereotyped as limp-wristed swishes, gay women as butch; and thus society may preserve its neat categories (disjunctive and exhaustive) of masculine and feminine, good and evil, active and passive, straight and gay. Bisexuals tend to escape this neat dichotomization, and in the face of that fact social attitudes have taken a logical turn: if you can't stereotype, then ignore. The social sciences have acted in general conformity with this attitude as well. Even with the contemporary popular interest in sexual behavior in the mass media, bisexuality remains a topic virtually ignored.

There are some general exceptions to the above remarks. Fast's and Wells' *Bisexual Living* (N.Y., M. Evans, 1975), which was reviewed in an earlier issue of GPU NEWS (Vol. 4, No. 11, Sept., 1975), offered glimpses of the bisexual lifestyle via interviews with eight couples and individuals. There was a tendency even on the part of these authors, who should have known better, to view the individuals as either gay-oriented straights or straight-oriented gays: dissatisfied swingers, lonely divorcees, bored heterosexuals, or unhappy homosexuals (aren't we all?). Manfred DeMartino's *The New Female Sexuality* (N.Y., Julian Press, 1969) was less stereotypical in that respect, but its principal emphasis was behavioral; and thus little attention was given over to attitudes or to qualitative aspects of alternate lifestyles. Finally, the *Hite Report* (N.Y., Macmillan, 1976), by directing its attention to global patterns and divergences in emergent female sexuality, at least brought forward the bisexual option as a real possibil-

ity. One of the most striking aspects of the answers received to the Hite questionnaires was how frequently, even though it was not specifically asked, women brought up the fact that they might be interested in having sexual relations with another woman, or at least were curious. Many of these were women who characterized their marriages as happy and generally satisfying, and most were not interested in lesbian relations as an exclusive option (though 8% were).

Within less than two decades mature women as well as teen-agers have begun to move from hesitant interest in themselves as sexual beings to a realization of their feelings, more outspoken opinions on the subject, and more extensively overt activities. For countless numbers of these the labels "straight" and "gay" are simply inapplicable; for they relate to both men and women sexually and affectionally. Doubtless we

shall be hearing more from them in the years ahead, for women generally are breaking out of the stereotypes, roles, and obscurity into which the conspiracy of social determinants and religious rationalization had placed them. One need only glance at any women's publication these days to recognize that the movement as a whole is moving from rhetoric to substance—real questions, real challenges, and a real and honest desire to know and to fashion the future.

In principle there are three basic needs to be filled by the printed word in dealing with bisexuality in women: 1.) society needs to understand them, 2.) society needs to understand the support which they require, and 3.) they need to fully understand themselves by contact with the attitudes and feelings of other bisexuals. In a way the present study makes inroads into all three areas.

Janet Bode lives in San Francisco,

is the author of a television documentary on rape, has served as script consultant to many other programs, and is a frequent interviewee on television and radio programs dealing with various facets of the women's movement. She is also a member of the Special Projects Committee of the San Francisco Commission on the Status of Women, and is involved with San Francisco Women Against Rape. Presently a free-lance writer, she has formerly worked as teacher, program coordinator, and public relations director.

Consultations with the women providing the information for the book were obtained in two ways—through a six-page questionnaire, and in personal interviews generally lasting several hours. The questionnaires presented questions of an open-ended and qualitative nature, and the interviews took place in homes; to the general emphasis of the published results is exploratory



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rather than statistical. Many of the respondents in fact guided the conversations by introducing ideas which they considered vital and valid for defining their own identities. The women were located by placing ads in newspapers or by sending fliers to women's centers. Ages ranged from teens to high forties, the mean being about 28. 85% had completed some college, 33% had bachelor's degrees, 30% master's, and nearly 10% had either obtained a doctorate or were working on one. 23% had been married at one time, and 17% were married at the time of the interview. Most were self-supporting, and those who had been divorced opined that their bisexuality was not a factor. For those interested in astrology, there were more geminis and cancers.

Though the diversity of occupations is enormous, there are no psychiatrists, psychologists, or sociologists. So there are no deep semantic frills, and no scientific or pseudo-scientific jargon. Barely 10% believed that sexual disposition was innate or genetically determined, more thought that it was a learned response; and more still thought that the question was uninteresting, stupid, or both. So the sample is decidedly biased toward the educated and toward the middle-class; and because of this I should guess (the author does not say), it also biased toward whites. This point is not intended as a criticism, for Bode's aim is not to provide a statistical cutout, but to explore and to understand. The bias in this case provides two payoffs. The education and general literacy means that the subjects have reflected on themselves and their society, so that their responses are connexive and generally well thought out. The middle class orientation also provides stronger insights into social trends for the future, for social attitudes in the U.S. tend to seep upwards and downwards from the middle class.

Everyone's development includes the discovery of sexuality, and for most of those interviewed it was het-



JANET BODE

erosexuality first. Most are also comfortable with their lifestyles, though there is a wide variety of styles and accommodations. All find values in relations with both sexes, and almost all find different values in the different sexes. Their answers to the questions of what they find attractive in men or women are as varied as you would find in any random group of gays or nongays, men or women. Preferences are most often for individuals or individual-types, the question of whether the individual is female or male being secondary. Sexual phantasies are also either ambiguous as to gender, or equifrequent for both. Most of those who are married would prefer that their children grow up heterosexual because it's simpler; but most are also open to their children's own auto-determination.

If this sounds like all sweetness and light, the sixth chapter rectifies that possible misinterpretation. Striking a course at dead odds against mainstream America is tough: it intimidates the weak, and scars the strong. There is something in each of us that cries out for acceptance, that makes us want to be like others. For the bisexual the problems here are perhaps more critical than for the gay. Gays and nongays have each their own community, and never the twain shall meet. There is a constant realization, and consequent tension, on the part of these women that identification with either com-

munity, while it would lessen emotional conflicts, would also make them untrue to themselves. The dual tensions emerge in many of the anecdotes related in this chapter, and they speak for themselves. American society can at least sometimes tolerate (if not accept) gays provided that their community is apart and partially invisible. Bisexuality is, however, a peripatetic disposition—morally intolerable and conceptually inadmissible. The open society is still a long way off.

A few other summary characteristics are also worth the mention. There were no patterns of parental dominance, and most interviewees thought that the dominance theory was almost as silly as the nature-nurture debate. 80% were not products of broken homes, though alcoholism of one parent (generally the father) was present in 20% of the cases. Since most of the interviewees were also born after the baby-boom of 1944, it is no surprise that the mean number of children in their families was rather low (2.6%): 70% were the oldest or only child. Given the level of education, it is also no surprise that religion does not figure as a strong determining factor in most of their lives. Childhood experiences were generally good, sibling relationships (where there were any) also good, and self-image relatively high and open.

The above generalities and generalizations are no substitute for the substantial quotations, insights, reflections, and remarks from the actual interviews which are excerpted in Ms. Bode's book; but they do provide some glimpse of its texture and scope. Conclusions are left (by the author and the reviewer) for the reader to make; but, in the light of the paucity of sources, appreciation and insight are better than conclusions. Ms. Bode has produced a fascinating and a readable book. It offers an eloquent plea for a world in which sexual orientation is a matter of personal choice; and that is what all of us—gays, feminists, or whatever, should ultimately want.

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civilization
in the mad jungle
of life....**



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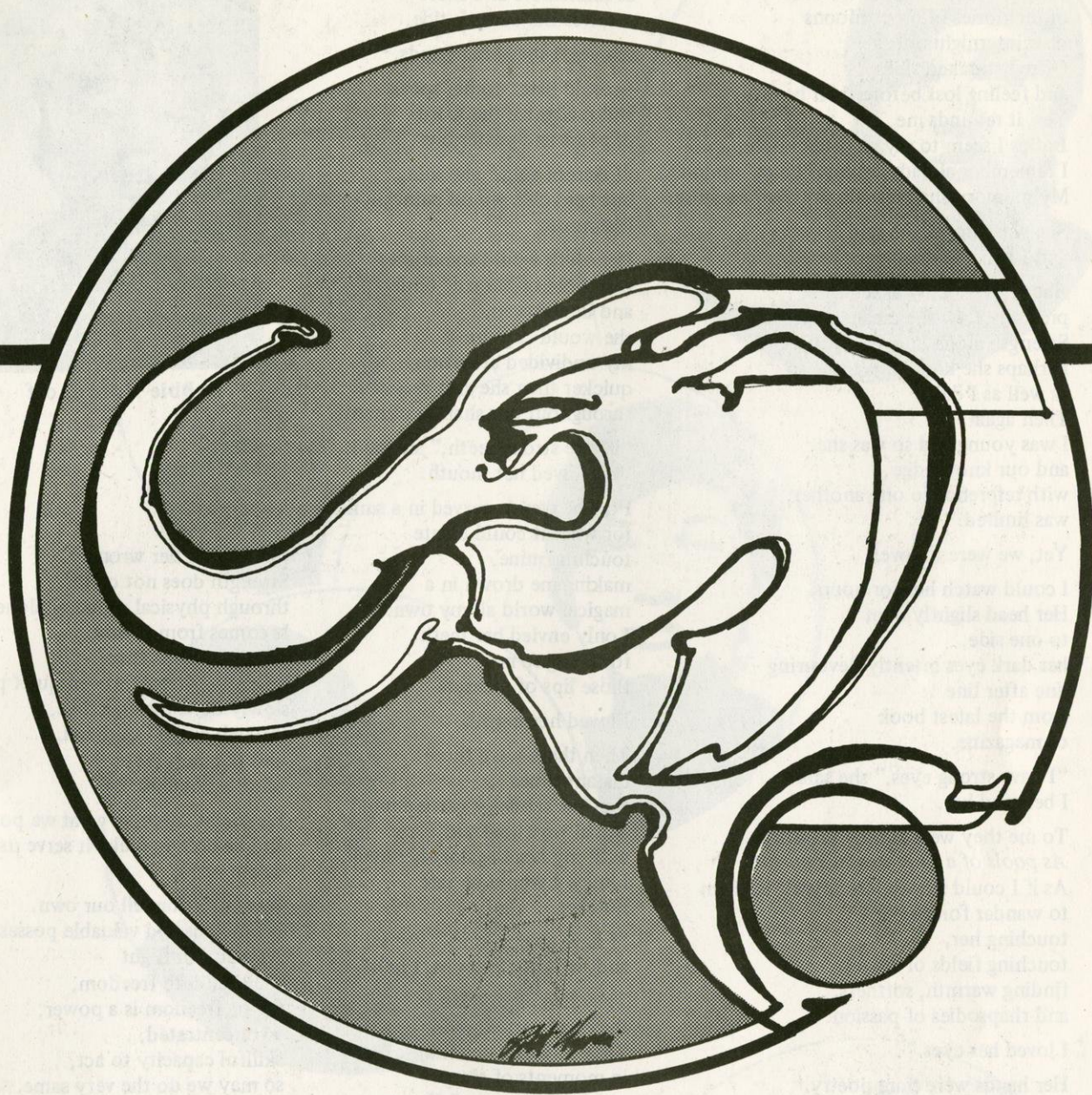
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A QUIET POWER

The moon is full, and it reminds me
of memories of other moons
on winternights.
Of red streaked skies
and feeling lost before their beauty.
Yes, it reminds me.
But as I seem to say so often lately,
I remember already without being reminded.
My memory shall remain my own paradise.

She was strong, she said,
and I believed her.

But I never really asked
precisely how she meant it.
Strength alone knows conflict.
Perhaps she knew this to be so
as well as I did.

Then again,
I was young and so was she,
and our knowledge,
with reference to one another,
was limited.

Yet, we were in love!

I could watch her for hours.
Her head slightly bent
to one side,
her dark eyes intently devouring
line after line
from the latest book
or magazine.

"I have strong eyes," she said.
I believed her.

To me they were simply beautiful.
As pools of a time tunnel's mirror.
As if I could slowly lose myself in them
to wander forever,
touching her,
touching fields of clover,
finding warmth, softness,
and rhapsodies of passion.

I loved her eyes.

Her hands were pure poetry.
She spoke so well with them.
They moved,
like birds in flight.
They sang the melody
of her heart.

"I have strong hands," she said,
and I believed this to be so.

For throughout days
and nights of years,
I had trembled under their touch.
A delightful strength
would hide in those small hands,
touching me with a gentle forcefulness
I could feel myself succumbing to

as immediate as a shore
receives the ocean's tide.

Oh yes, I loved her hands.

I would listen to her speak
and recognize the words
of years and yesterdays.

"I cannot sing," she said,
but her voice would paint pictures
like music.

Her teeth would sometimes
take hold of her soft underlip,
and in doing so,
she would capture
my undivided attention
quicker than she ever realized
throughout our sharing of habits.

"I have strong teeth," she said,
but I loved her mouth.

For the way it curved in a smile,
for what it could create
touching mine,
making me drown in a
magical world all my own.
I only envied her teeth
for being so near
those lips of pleasure.

I loved her mouth.

Then there were those
distant times
that she tenderly carried me,
and always unafraid,
with my head against her neck,
I knew I would be safe.
Forever.

"I have strong arms," she said,
and, without a doubt, I believed her

They had carried me in laughter,
they had carried me in tears.
They had caressed me
in moments of glory
and in moments of distress.
Yes, her arms were strong,
and I learned to respect them.

Knowledge of strength.

Knowledge of one another.
It does not necessarily
make us better or wiser.
Unless we learn
how to understand properly
our own weaknesses and strengths.

And so, today
I looked at the moon alone,
and I smiled
remembering.



Debbie Noordhoff

I had loved her wrongly.
Strength does not come
through physical capacity alone!
It comes from within.
Strength is not force.
Strength is a soft woven quiet power,
slowly born through love,
through goodness, merci,
and the endurance
of all combined.

We ought to know what we possess,
and be able to make it serve us
in our needs.

It is a freedom all our own.
A precious and valuable possession.
As a bird in flight
shall sail into freedom,
for its freedom is a power,
a concentrated,
skillful capacity to act,
so may we do the very same.

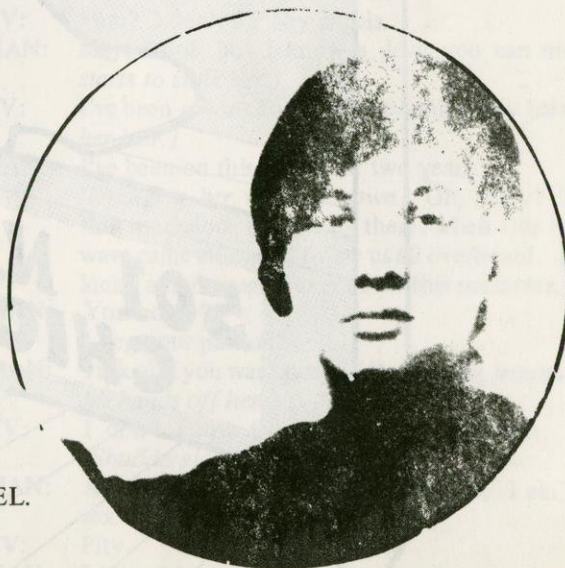
Our last freedom
is the freedom to flee.

I walk without her now,
and I remember.

She became a bird in flight.
The sorrow in her voice
seemed genuine
when she gently said,

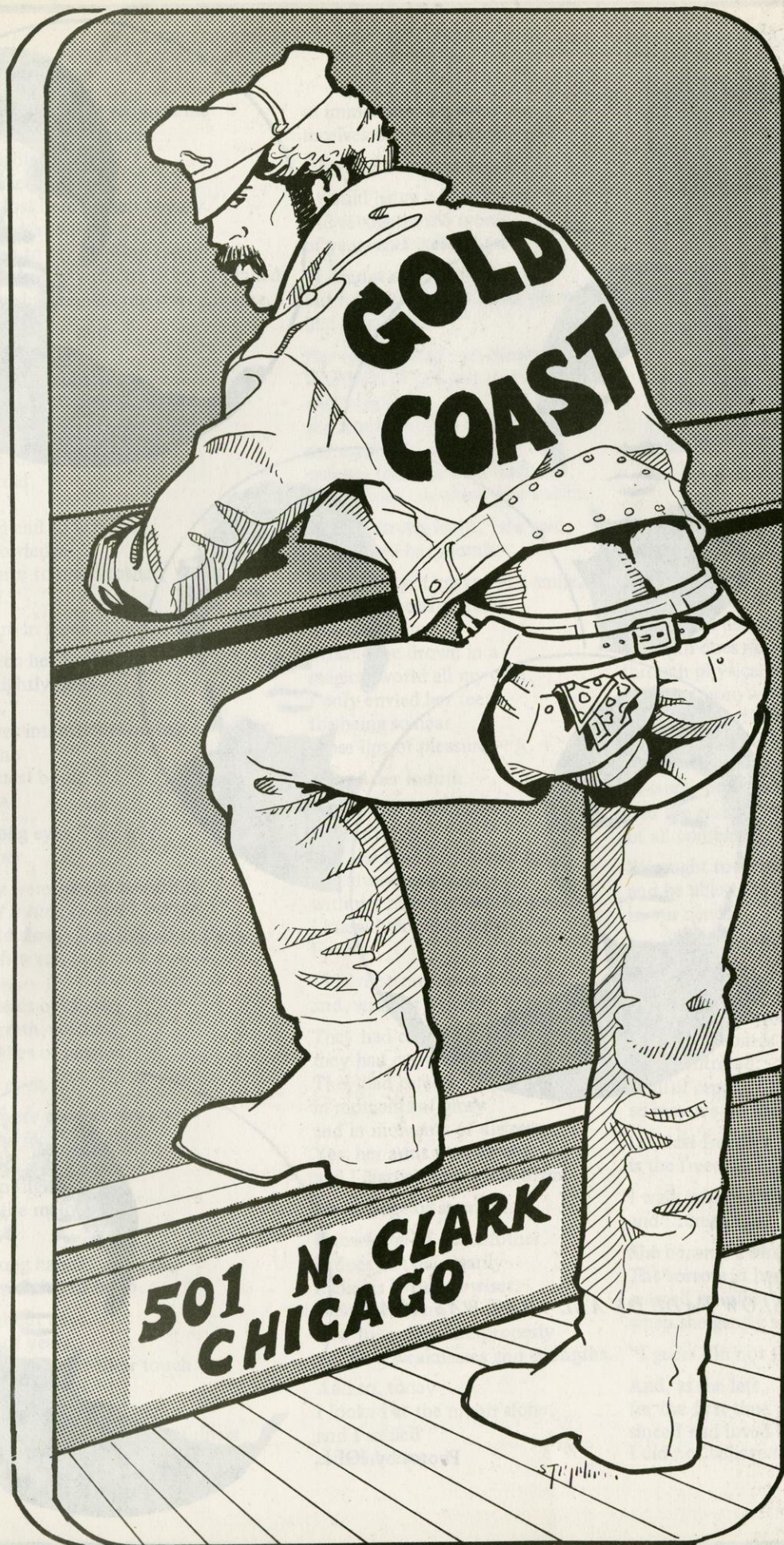
"I guess I'm not that strong."

And, as she left,
for the first time
since I had loved her,
I did not believe her.



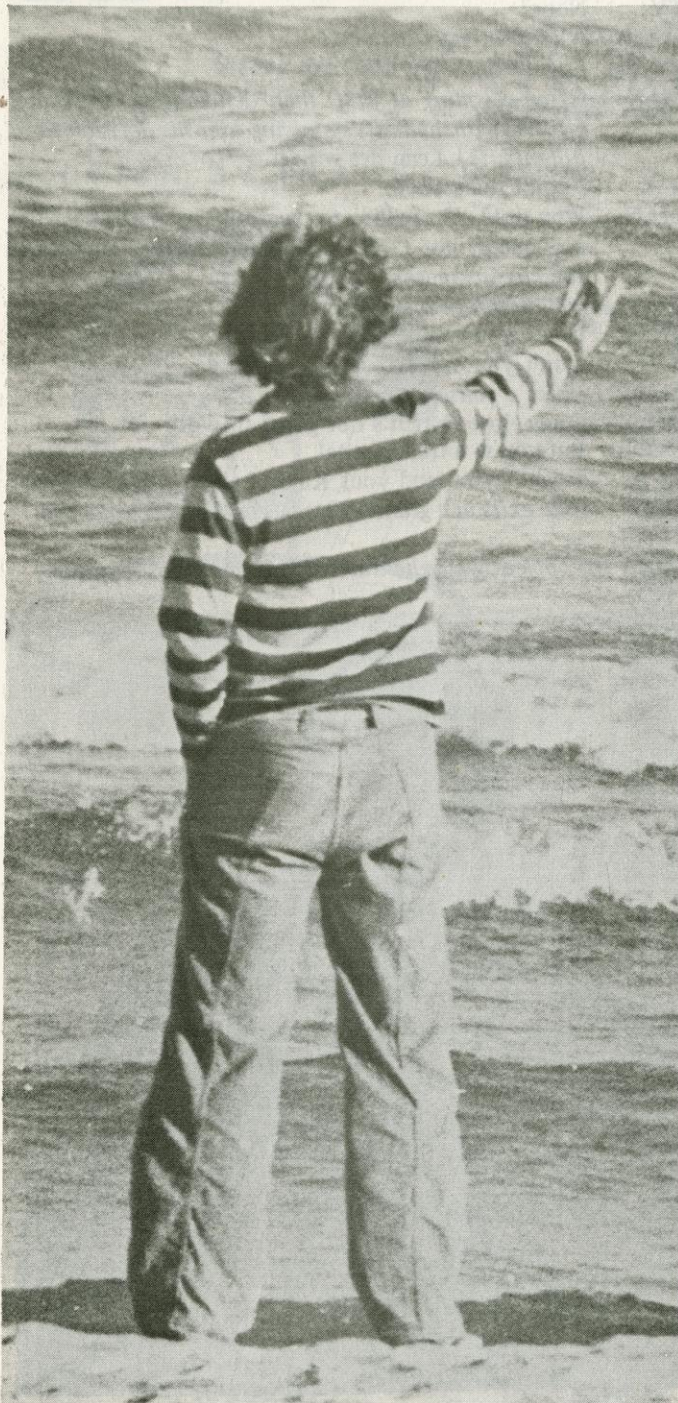
MEMORY: A SLOW FADE OF ALL THAT WAS REAL.

Photos by JOEL.



DESERT ISLE

A SKIT by Daniel Curzon



CHARACTERS:

Man, in ragged clothes, ragged beard
TV, in evening gown

(As the skit opens, MAN is sitting alone, looking depressed. For about a minute he shifts position, looks disgruntled, dissatisfied, and restless. Then he gradually notices something in the distance. He stands up, shading his eyes in order to see better. Gradually he moves closer to the front of the stage.)

MAN: It's a boat! *(He's doubtful, but moves closer, still not sure he's right about the boat.)* Maybe it's a mirage! *(He groans, covers his head with both hands, falls to the ground.)* Why doesn't somebody save me! Save me! Damn it to hell, somebody save me! *(He notices that something is getting closer.)* It is a boat! My God, it is a boat! *(He gets excited.)* Oh my God, I'm rescued at last—real food! Civilization! Women! Oh my God, women, women, women at last! *(He falls to his knees and beats on the ground in expectation. Then he rises and begins to realize that it's too small to be a boat.)* It's not a boat after all. It's just a . . . just a . . . what is it? Oh my God, it's just a woman in a life preserver! It's just a woman all by herself and she's coming here in a life preserver! *(He covers his face with his hands.)* Oh, no, it's just a woman all by herself. . . just a woman. *(He begins to realize what a woman can do for him and starts rubbing his hands together out of lust.)* It's a woman in that life preserver and she's coming this way. A woman! Oh my God, a woman's coming this way! Oh thank you, God! Thank you! Thank you! *(He kneels down for a quick prayer of thanks. Then he leaps up.)* Come on, lady! Come on! *(He starts waving her toward him, getting more and more excited.)* Come on! Here I am! *(He starts waving her toward him, more and more excited.)* Come on, lady! Come on, row those arms! Come on, come on! Tote that barge! Lift that bale! *(He gets down on both knees, yelling encouragement, banging on the ground.)* Come on, girl, you can do it! Come on, sweetie, get the lead out! Come on, gal, get yourself over here! Come on, come on, come and get it from me, you fucking, sucking bitch!

TV: *(She enters from the audience, paddling in a life preserver, elegant in a blonde wig and an elaborate evening gown. She removes the life preserver and dries herself off, never losing her composure.)* Where in the world am I?

MAN: *(with a big smile)* In Paradise!

TV: I am? I don't see any angels.

MAN: Maybe not, but I know a devil you can meet. *(He starts to stalk her.)*

TV: I've been rowing for days! My arms! My hair! *(Fixes her hair.)*

MAN: I've been on this island for two years.

TV: *(arranging her wig, her gown)* Oh, really? I was on this marvelous cruise out there, when this huge tidal wave came along and threw us all overboard. But I was lucky and managed to get into this preserver.

MAN: You horny?

TV: I beg your pardon?

MAN: I asked if you was horny. *(He's having trouble keeping his hands off her.)*

TV: I don't know the meaning of this term. . . horny. *(Shudders)*

MAN: Ah come on, don't play hard to get. I ain't had no sex for two years.

TV: Pity.

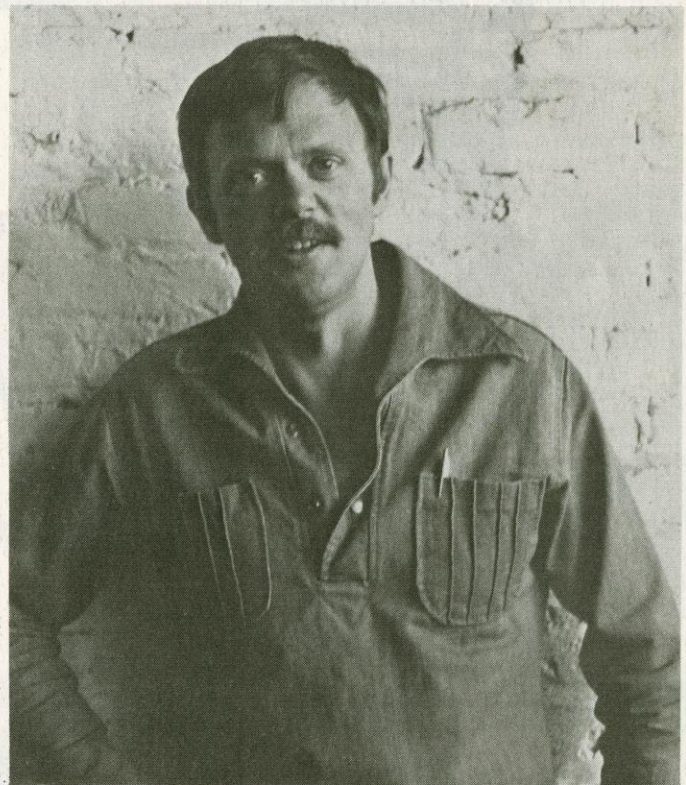
MAN: I thought you was a rescue party.

TV: Obviously you were mistaken. *(Goes on fixing her hair)*
 MAN: How about a quickie?
 TV: Since it's been two years, I'm sure anything you might attempt would be a quickie.
 MAN: You're lovely. I love you.
 TV: *(smiling a bit)* Oh, you're just saying that!
 MAN: No, I'm not. I'm sincere. You're lovely. I love you. I wanna kiss you.
 TV: Oh, you naughty, naughty boy, how you talk!
 MAN: You're a real doll.
 TV: Now, now, I bet you say that to all the girls around here.
 MAN: No, I don't. I just say it to you.
 TV: Somebody probably told you the way to a girl's heart is through her skirts!
 MAN: *(groping himself)* Come on, what d'you say, huh? You wanna do it?
 TV: My good man, such vulgarity!
 MAN: *(very fast)* I think you's real pretty, and I love you, and I wanna kiss you and I wanna marry you and you to be the mother of my children.
 TV: *(teasingly)* Oh, aren't you sweet.
 MAN: Now will you do it?
 TV: *(quickly)* No.
 MAN: Please!
 TV: *(quickly)* No.
 MAN: Pretty please, with sugar on top.
 TV: *(quickly)* I'm on a sugar-free diet—No.
 MAN: I'll give you a present. I'll give you two presents—and a wedding ring.
 TV: What sort of presents?
 MAN: How about a lobster and two cocoanuts?
 TV: Silly, silly boy, is that all you've got?
 MAN: *(insinuatingly)* I've got something better'n that, believe me.
 TV: Bragging?
 MAN: Wanna see it?
 TV: I've seen one before.
 MAN: Not like this one.
 TV: *(looking around)* Out of all the desert islands around I had to pick this one!
 MAN: Come on, let's do it. Okay? I won't hurt you.
 TV: But we haven't been properly introduced.
 MAN: *(He hugs her fiercely, until she breaks loose, flinging him to the ground.)* Jesus you're strong!
 TV: *(kittenish)* Who, me? *(Fixes her hair)*
 MAN: I've never met such a strong woman before.
 TV: Karate. *(Affects a karate pose)*
 MAN: Look, we're gonna be stuck here together for months, for years, maybe forever! We gotta work something out.
 TV: Says you.
 MAN: You can't fix your hair all the time, can you? You're gonna need sex sometime, ain't you?
 TV: *(airily)* I prefer to drift with the mood of the evening.
 MAN: Do you want me to take you by force?
 TV: *(affecting a second karate stance)* Not very likely, kiddo.
 MAN: Please, pretty please, with no sugar on top. I think you're lovely. I love you and I wanna kiss you and I wanna marry you and you to be the mother of my children.
 TV: I can't be the mother of your children.

MAN: You can't? Are you sterile?
 TV: *(sing-songy)* Nooooo!
 MAN: Are you on the pill?
 TV: Nooo!
 MAN: What's wrong with you?
 TV: *(same sing-songy way)* I'm a man!
 MAN: *(after recoiling at first, then deliberating, worrying, arguing with himself, agonizing over his decision for a full minute)* I can live with it.
 TV: I don't think sooo.
 MAN: Why not? I'm willing to overlook certain things. I'm not queer, but I can make adjustments, considering the circumstances.
 TV: *(sing-songy)* Well, I won't!
 MAN: Don't you wanna suck my dick?
 TV: Don't you care to kiss my ass?
 MAN: *(after a pause)* I'd consider it. . .
 TV: Sorry, love, but it's not going to work out.
 MAN: But you're a transvestite!
 TV: Haven't you read your Kinsey? Honey, I'm **straight**! *(She exits in a grand manner, giving the gown a flip.)*

(MAN sits back down as he was at the beginning, depressed.)

photo by Stephan Martin

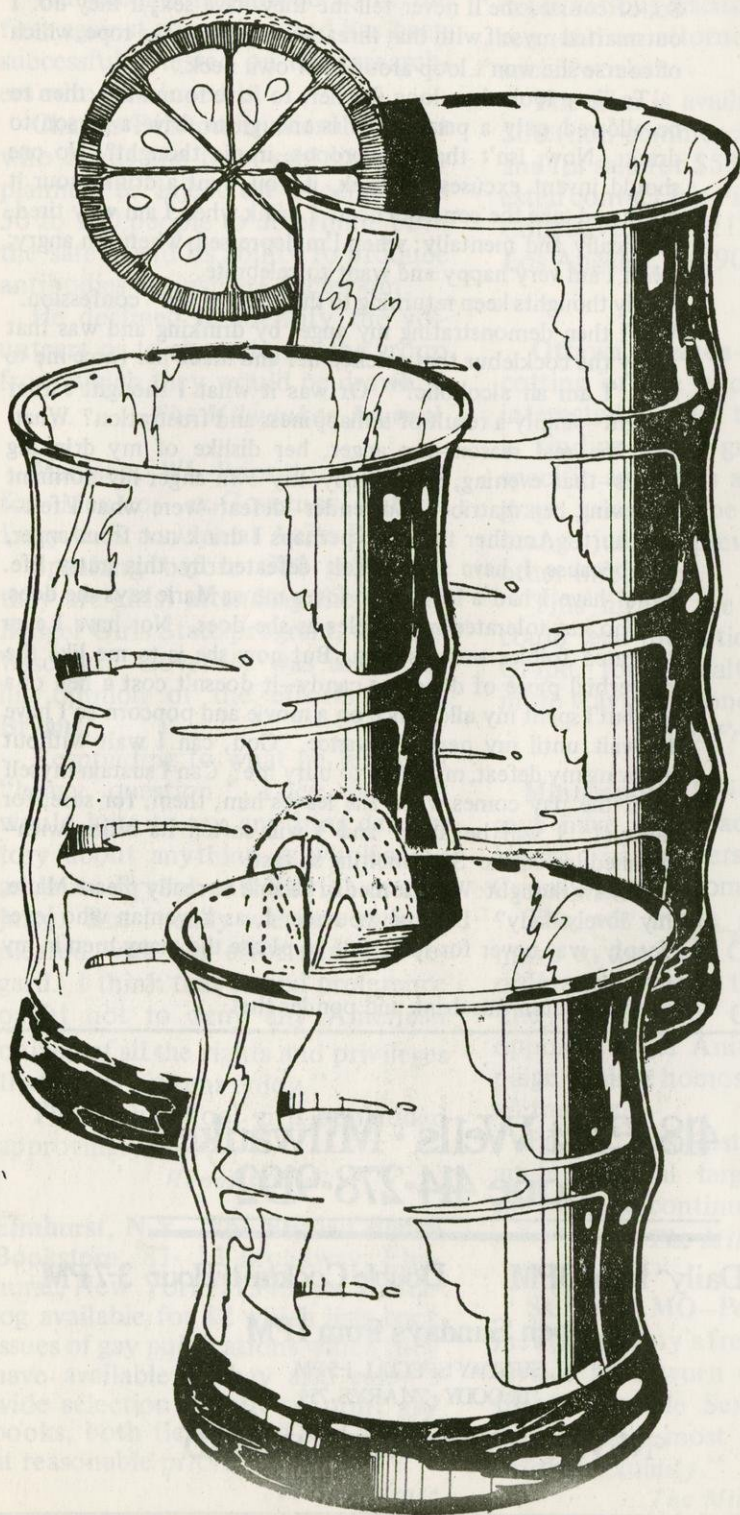


Daniel Curzon is the author of the gay classic *Something You Do in the Dark* and the comic novel *The Misadventures of Tim McPick*. *Something You do in the Dark* has just been reprinted in paperback and if you haven't read this classic, you may order a copy by sending \$2.75 to Mr. Curzon at 723 Foerster, San Francisco, Ca. 94127.

Mr. Curzon is also well known for his short stories and skits, several of which have seen their first printing in GPU NEWS. *Desert Isle* was recently given four performances together with several other Curzon skits by San Francisco's Gay Community Center in an evening's entertainment called *Sex Show: An Evening of Satirical Skits*.

THE DAMNED ICE KEEPS MELTING

FICTION BY KELLEY O'DAY



I lose count of the real number of drinks I have in one evening because I never completely finish the first one before I am "sweetening" it. Cleverly, I tell those nosey souls who ask that I had only one drink, and it lasted all evening. Ha, ha? My lover thinks I am an alcoholic. She didn't say the words, but goaded me until I said them to her: "I am an alcoholic." I guess if one drinks some sort of alcoholic concoction each day, one must be an alcoholic. I hope I pleased her by admitting my propensity for imbibing because I don't please her very often these days. If I decide to wear my brown suit, she insists on my blue; if she asks me where or what kind of food I'd like to have, she challenges my choice. But wait. I'm not being entirely fair. She does say I am a good lover, and she says she likes my looks, and she often compliments my intelligence. So, I do please her in a few areas. One night out of despair, I suppose, she forced me into speaking those self-effacing words: "I am an alcoholic." After I said them, to please her, to shut her up, she then assaulted my wound and asked me if I really believed them to be true. I could only reply: "You're always right so they must be true." I reasoned that she was unusually frustrated that evening because of dealing with the decision to leave her husband and kids so she and I could begin a truly convivial relationship.

Our therapist labors to help set the stage for her new existence, primes me for her possible unorthodox behavior and the fact that I will be the target for her unhappy thrusts, her anger, and whatever other emotions and moods she will be compelled to act out. Any overt anger I might have because of our situation had to be shuttled. I could not play my anger tape because in her opinion anger was an embarrassing and rude display of emotion. Her theory was "you must never reveal anger to those you love." She finally learned, however, and agreed that legitimate anger is valid, as are joy, fear, grief; that each of us has the right not only to be angry, but to demonstrate it with whole body, facial expression, vocal cords. But, God, though I was happy for her intellectual breakthrough, I soon began to feel that a monster had been created and I was the target of the spewing fire. The new freedom to be angry, plus her frustration in planning to unearth nearly twenty years of roots with a man, and the two children who came from her woman's "vessel," was, I thought, the catalyst for her insistence that I loudly and clearly state "I am an alcoholic."

Yes, I've wondered many times why I stick around and put up with her despair, her "mugwump" stance—indecision. My answer was and still is the same: I love the beautiful lady who adds extra meaning to my life, who fulfills many of my person-needs, who decided at last that her life must hold more than it does now so maybe she can be happy after years of discontent living with a man void of emotion. A man with no apparent need to fulfill or be fulfilled, and who never reveals the anger she knows boils inside him.

We met at the precise time in our lives when we both craved to have our needs at least recognized. Since my falling in love

with her, I have wanted to be all things to her—I too live in that dream world where we want to believe “one can fulfill me and I can fulfill one.” When we met I was nearly unraveled having just departed a relationship with a woman who couldn’t make up her mind what or who she needed. It turned out not to be me. When I met Marie. . . wait, I must sweeten this fading drink—the damned ice melts as if it’s in hell.

As usual, Marie is not with me tonight. She’s at home with “him,” the man who won’t act or react, but who as husband, father, believes “the family must be together”—even though none of its members really offer guts to its perpetuation. He lies on the couch watching TV. She sits in the dimly lighted room with him because her teenagers think her right and proper place is with their Daddy. It’s okay if Daddy goes on two-week hunting trips. Daddys are **supposed** to get away to relieve life’s frustrations. Not Mommys. Mommys stay at home to bolster Male Ego—to hell with Female Ego. Whoever heard of that anyway? Women do not have egos, women have husbands and children.

This drink is my only companion this evening. It provides a certain solace so that maybe my aloneness, my anger, can be tolerated. You see, Marie thinks I get angry when I drink. She does not understand that I drink because I am angry. I need her here with me, not just to be my ego-booster-anger-suppressor, but to talk to me, share with me, be my lover, touch my needs, the places I need to have touched. And, oh God, I need to touch her, to feel her warm woman’s skin, to make love to her, or just hold her close to me and whisper, “I love you” in her always-listening ears. When will she rip out those roots that keep us both buried with them? Can she? I’ve offered to be her fellow root-puller-upper so we can be happy and unhappy together, instead of unhappy apart. She swears this will be a reality but now she wants me to stand back, not get involved. She wants to spare me the pain. Oh, God, the pain I feel now, alone, loving her and not being able to touch her except occasionally when she can compose a convincing lie to get away and be with me.

When we first met she told me she was divorced, her children lived with her ex-husband, that she was doing fine without them, him. She later told me the truth: “I am married and have been for over 18 years. I have two kids who need me, a house, a dog, thousands of relatives, and **all** that goes with **all** of that. I didn’t think you’d see me again if you knew the truth.” I will never know if I would have continued had I known the truth. Now I can’t **not** continue. I love my lady. Now she must lie to him

and them and I wonder at times if she lies to me. She has become expert. I am angry too because I must be second choice: she’ll be here if “they” have no plans; she’ll be here if “they” don’t need; she’ll be here if “they”. . . The damned ice has melted—more sweetening, enhancing.

I’m not a chaser. My ego does not require multiple conquests or easy lays. I want only Marie. She says she’s not getting fucked by her husband. I believe her even though she may be lying. If I found out for sure she was sharing his love bed and mine, she knows she would never again share mine. So, of course, she’ll never tell me they have sex, if they do. I outsmarted myself with that threat by supplying the rope, which of course she won’t loop around her own neck.

To have looked so long for her, to have found her, then to be allowed only a part of her is enough to drive a person to drink. Now, isn’t that an apropos, ironic thought? No one should invent excuses to drink, if you want a drink, pour it down and take the consequences. I drink when I am very tired, physically and mentally; when I’m depressed; when I’m angry; when I am very happy and want to celebrate.

My thoughts keep returning to the night of my “confession.” Was I then demonstrating my anger by drinking and was that really the cocklebur that pricked her and made her force me to say: “I am an alcoholic?” Or was it what I thought earlier tonight—simply a result of unhappiness and frustration? Whatever the real reason—her anger, her dislike of my drinking habits—that evening, surprisingly, my own anger lay dormant following her diatribe. Surrender—defeat—were what I felt—and hurt. Another thought: perhaps I drink not from anger, but because I have always felt defeated by this nutsy life. Never have I had a lover who loves me as Marie says she does, or who has tolerated my foibles as she does. Nor have I ever tolerated foibles such as hers. But now she is to me like the proverbial piece of delicious candy—it doesn’t cost a hell of a lot, but I spent my allowance on a movie and popcorn so I have to wait until my next allowance. God, can I wait without allowing my defeat, my anger to bury me? Can I sustain myself until the day comes when she leaves him, them, for, sure, for always? I will be angry and I will soften its biting with—damned ice cubes. Stop melting so fast!

A new thought: Will I someday be able to really please Marie, my lovely lady? Because you see, I, as a woman who loves deeply, was never for long able to please the many men in my past life.

I’ll sweeten this drink and ponder that.



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HERE&THERE

New York, NY—An experimental vaccine against gonorrhea will be tested later this year on a sample group of human volunteers by a University of Pittsburg research team.

The vaccine is believed to be the first against gonorrhea and has been successfully tested on the researchers who developed it.

Charles Brinton, a microbiologist who heads the team said his group planned to inject the vaccine into 50 to 100 people to determine both the safety and its ability to produce antibodies against the bacterium.

He declined to identify the volunteers or to characterize the group from which they would be drawn.

The Milwaukee Journal

Madison, WI—Prior to departing for Mexico, ex-Governor Patrick Lucy took a swipe at Anita Bryant.

Speaking before 600 girls (and they are girls) attending the annual Badger Girls State program, the then Wisconsin Governor was asked for his opinion of the efforts of Ms Bryant.

Responding to what he termed a "heavy question," Lucy said, "I would hate to say anything derogatory about anything as wholesome as Anita Bryant and Florida orange juice. But I really was not awfully pleased with her efforts in that regard. I think that sexual preference ought not to deny any American citizen of all the rights and privileges that other citizens enjoy."

The high school girls applauded approvingly.

Renaissance

Elmhurst, N.Y.—The Elysian Fields Bookstore, 81-13 Broadway, Elmhurst, New York 11373 has a catalog available for \$2 which lists back issues of gay publications which they have available. They also carry a wide selection of out of print gay books, both fiction and non-fiction at reasonable prices.

Press Release

San Francisco, CA—A 60 minute documentary about lesbian mothers and child custody called **In the Best Interest of the Children** has been released by **Iris Films**. The color film a presentation of eight lesbian mothers in various discussions, their children, and an attorney with a clinical social worker.

The film is available for rental at \$60 (non-commercial, one showing) and for sale for \$550. Anyone interested contact Iris Films/Iris Feminist Collective, Inc. 2130½ Elsinor St., Los Angeles, CA 90026.

News Release

Ottawa, Canada—If you are boycotting orange juice you should be interested to learn that new scientific finding show grape juice has a specific anti-virus activity—meaning grape juice may be a lot better than orange juice in preventing colds and other infections.

This means the gay community could lead the nation in a Switch to Grape, for a healthier country in more ways than one.

San Francisco Sentinel

Minneapolis, MN—The Twin Cities gays have taken advertisements in Miami newspapers urging Dade County gays to come to their cities.

The ads invite gay refugees to move to the Twin Cities, where city ordinances protect the rights of gays. **The Target City Coalition**, which opposed singer Anita Bryant's campaign against homosexuals, sponsored the ads.

Bryant has listed Minneapolis among several target cities where she plans to continue her fight.

The Milwaukee Journal

St. Louis, MO—Persons calling the medical society's free tape by phone service have worn out the tape entitled "Female Sexual Response." The second most popular tape is "Homosexuality."

The Milwaukee Journal

Philadelphia, PA—**Integrity**, an organization for Episcopal gays, will hold its third national convention in Philadelphia from August 25th through the 28th. "Liberation Ethics: Responding to the Gospel" will be the theme. The convention will be held on the campus of the University of Pennsylvania. For information write Roger K. Stephens, 1516 Lombard St., Philadelphia, PA 19146.

News Release

San Francisco, CA—Five teenagers kidnapped Charles Lewis, a 30-year old gay man, and while one of the two women held a gun in his mouth two of the three men raped him, shouting "Anita is right."

Police have few leads in the case.

San Francisco Sentinel

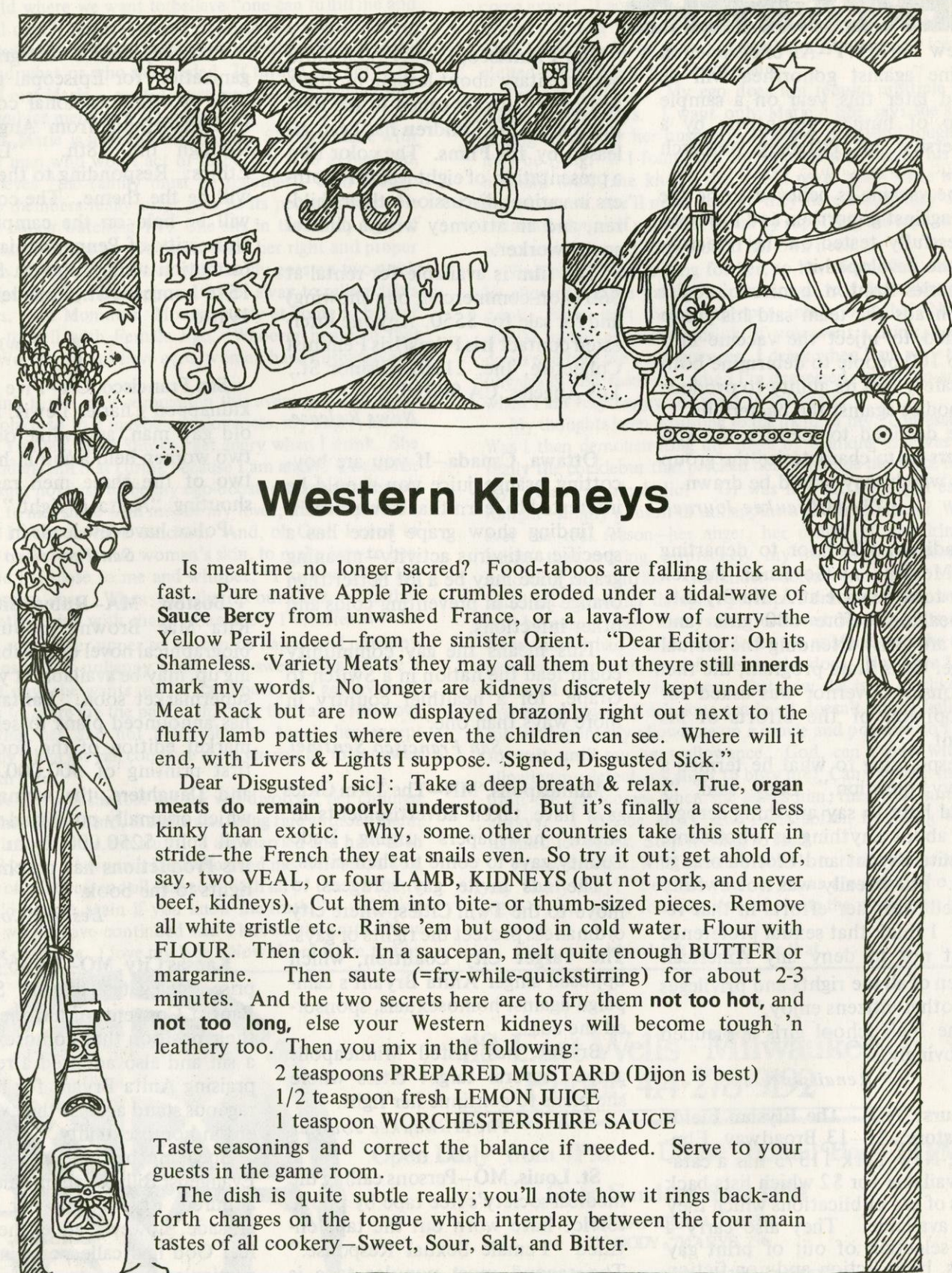
Boston, MA—**Rubyfruit Jungle**, Rita Mae Brown's popular autobiographical novel of a lesbian growing up, may be available at your local supermarket soon. **Bantam Books** has announced plans to sell a mass market edition of the book with a first printing of 500,000. Brown and **Daughters**, the woman's press which originally published the novel will split \$250,000 from Bantam. **Iris Productions** has purchased film rights to the book.

Lesbian Connection

Kansas City, MO—To no ones surprise, delegates to the Southern Baptist Convention have reaffirmed their position that homosexuality is a sin and also adopted a resolution praising Anita Bryant for her "courageous stand against the evils inherent in homosexuality."

Speaking before the convention, Evangelist Billy Graham said that he admired Bryant for her anti-gay crusade, however added he did not feel God had called on him to join particular groups to oppose certain kinds of sins.

The Milwaukee Sentinel



Western Kidneys

Is mealtime no longer sacred? Food-taboos are falling thick and fast. Pure native Apple Pie crumbles eroded under a tidal-wave of **Sauce Bercy** from unwashed France, or a lava-flow of curry—the Yellow Peril indeed—from the sinister Orient. “Dear Editor: Oh its Shameless. ‘Variety Meats’ they may call them but theyre still innerds mark my words. No longer are kidneys discretely kept under the Meat Rack but are now displayed brazonly right out next to the fluffy lamb patties where even the children can see. Where will it end, with Livers & Lights I suppose. Signed, Disgusted Sick.”

Dear ‘Disgusted’ [sic]: Take a deep breath & relax. True, **organ meats do remain poorly understood**. But it’s finally a scene less kinky than exotic. Why, some other countries take this stuff in stride—the French they eat snails even. So try it out; get ahold of, say, two **VEAL**, or four **LAMB, KIDNEYS** (but not pork, and never beef, kidneys). Cut them into bite- or thumb-sized pieces. Remove all white gristle etc. Rinse ‘em but good in cold water. Flour with **FLOUR**. Then cook. In a saucepan, melt quite enough **BUTTER** or margarine. Then saute (=fry-while-quickstirring) for about 2-3 minutes. And the two secrets here are to fry them **not too hot**, and **not too long**, else your Western kidneys will become tough ‘n leathery too. Then you mix in the following:

2 teaspoons **PREPARED MUSTARD** (Dijon is best)

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Taste seasonings and correct the balance if needed. Serve to your guests in the game room.

The dish is quite subtle really; you’ll note how it rings back-and-forth changes on the tongue which interplay between the four main tastes of all cookery—Sweet, Sour, Salt, and Bitter.

HERE&THERE

Chicago, IL—Several arrests were made at the **Club Baths** here on June 29. The owner, desk attendant and one patron from out of town were taken into custody.

The patron claims two towel-clad undercover officers joined him in the whirlpool, and later followed him to his room. At that point the story of who did what differs, but the patron was arrested for "soliciting."

Police did not expect to get into the Club, however, they were immediately given a membership without sponsorship, and went on into the Club where they called other officers to the scene, in case any arrests were made.

Chicago Gay Life

Hollywood, CA—Show business gossip columnist Rona Barrett has denied that she is on an anti-gay crusade similar to Anita Bryant.

In statements made to **NewsWest**, she said, "Anyone who knows me certainly knows that I am a very liberal person. I have never condemned anyone for being what they want to be."

The story originally appeared in **Gay Scene**, a New York gay publication and was later reprinted in other publications (including **GPU NEWS**.)

The **Good Morning, America**, regular said she was "distressed" at the reports and called the charge as "the most inaccurate reporting I have ever seen."

"I'd like to know what's making Anita Bryant tick," she said. "I can't quite understand anyone who's involved in the arts being so anti-anything."

Gay Scene had quoted the gossip columnist as wanting to stamp out drugs and homosexuality.

"I would like to clarify the fact that I am very against hard drugs—but I never said anything about the gay world and I never would," she insisted.

Newsweek

New York, NY—Bill Kelley and Sean Reynolds, both from Chicago, are among the newly elected members of the Board of Directors of the **National Gay Task Force**. Elected as co-chairpeople of the board were Pokey Anderson of Houston and Steven Endean of Minneapolis.

Charles Brydon of Seattle was elected treasurer with Merul Friedman of New York as secretary.

News Release

Cleveland, OH—In an effort to establish a community standard on obscenity in line with the Supreme Court's ruling on the need for local criteria for jury decisions in obscenity cases, Mayor Ralph J. Perk had city sanitation workers deliver questionnaires on pornography to 260,000 households.

With only a 5% return Perk posted the results. 11,625 said that persons engaged in child pornography should be charged with a felony. By 10,549 to 1,503, Clevelanders also said that materials catering to homosexuals, sadists and the like should be banned.

Most professional pollsters, jurists and prosecutors dismiss Perk's poll as political grandstanding and less than objective.

Time

Princeton, NJ—A majority of Americans believe homosexuals should have equal rights in job opportunities, but at the same time may balk at the hiring of gays for certain occupations, such as elementary school teachers and the clergy.

56% of those interviewed nationwide believe that homosexuals should have equal rights in terms of job opportunities, 33% are opposed and 11% were undecided.

At the same time, however, 65% are opposed to hiring gays as elementary school teachers, 54% for the clergy. There is little opposition when it comes to the military (38%) or other professions.

The Milwaukee Journal

San Francisco, CA—Police say a suspect in 14 homosexual slayings has not been charged because three survivors of his knife attacks, including a "well-known entertainer" and a diplomat, "won't come out of the closet" and testify against him.

For the past year, police have been questioning a young man they call "the Doodler" about the murders that occurred in the gay community. They feel "fairly certain" he is the right man, but need the testimony of survivors who may be able to identify him.

The Washington Post

Washington, DC—According to William "Fishbait" Miller, Congressional doorkeeper for 24 years, it was a Congressman—not a Senator—who was known as "the gay caballero." In his book, Miller identifies the Congressman as James Fulton, Republican from Pittsburgh, who died in 1971. He says, "Fulton was a fine legislator for 26 years and a progressive who wouldn't let anyone—including leadership—tell him what to do."

Miller says he was also known as "the gay millionaire."

Walter Scott in Parade

Chicago, IL—The **Third Dignity International Convention** will be held at the Hotel Bismark in Chicago on Labor Day Weekend, September 2-5. In addition to workshops, major speakers will include: Greg Baum, Fr. John Mc Neill, Barbara Gittings, and Patricia Nell Warren.

Deadline for registration is Aug. 15. Consult your local Dignity Chapter for details.

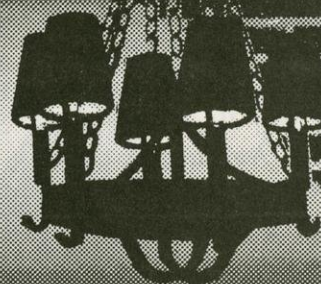
News Release

Portland, OR—If you're gay and need a doctor in this area, you're in trouble. Over 80% of the Portland area physicians would not accept a gay person as a patient, according to a Multnomah County Medical Society survey.

Lesbian Connection

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HERE&THERE

San Diego, CA—Cora Sparrowk, a 60-year-old grandmother, was elected president of the American Baptist Churches of the USA at their annual convention.

Known for her strong stands on human rights issues, her stand on the question of homosexuals was weak. When asked her position she said she supports civil rights and due process for all people and agreed with a statement issued last year by the denominations' Ministers Council describing "the practice and advocacy" of homosexual activity as "incompatible with Christian principles."

Quad-City Times

Ventura, CA—Men, what price would you put on your penis? Ancel Lesley, 43, has accepted \$9,000 for his lost penis.

He had brought a \$3 million malpractice suit against three physicians claiming they caused the loss of his penis, but he settled out of court for the lesser sum.

Lesley said he was being treated by the three doctors for an abscess on his right thigh when the physicians took skin grafts from his left thigh, accidentally nicking his penis with a scalpel. Gangrene set in and the organ had to be amputated.

All parties involved agreed to the settlement.

The San Francisco Examiner

Lincoln, NB—Nebraska's unicameral legislature voted to override Gov. James Exons's veto of a criminal code revision that decriminalized all sexual acts between consenting adults. The action makes Neb. the 19th state to abolish criminal penalties on gay sex. (Arkansas and Idaho are no longer counted since those states reversed earlier repeals.)

As in Wyoming, where sodomy laws fell this year, the action came without lobbying from the gay community. Supporters stressed the fact gays were not pushing for passage.

Gay Community News

New York, NY—The New York Times has rejected a small-spaced amusement-page ad for GULP!—the new gay musical hit now running Off Off Broadway at the Glines, New York's gay arts center.

The Times withdrew the ad, prohibited further notices, and refused to reconsider its decision because, the paper told John Glines, founder of the center, the show's title was "unacceptable." GULP! has, however, been regularly listed in the Sunday Times' Arts and Leisure Guide.

Said Glines, "I was dumbfounded at how illogical it all is. And the irony is that we were going to advertise it in the Times because so many people have been telling us, 'You don't have to be gay to love GULP!.' And all the critics have commented that the show is funny, tuneful, even poignant, and not pornographic in any way."

News Release

Madison, WI—The University of Wisconsin has taken a major step in recognizing the rights, legitimacy, and special problems of gay people on campus. It has created an Assistance committee made up equally of UW Administration and representatives of the gay community.

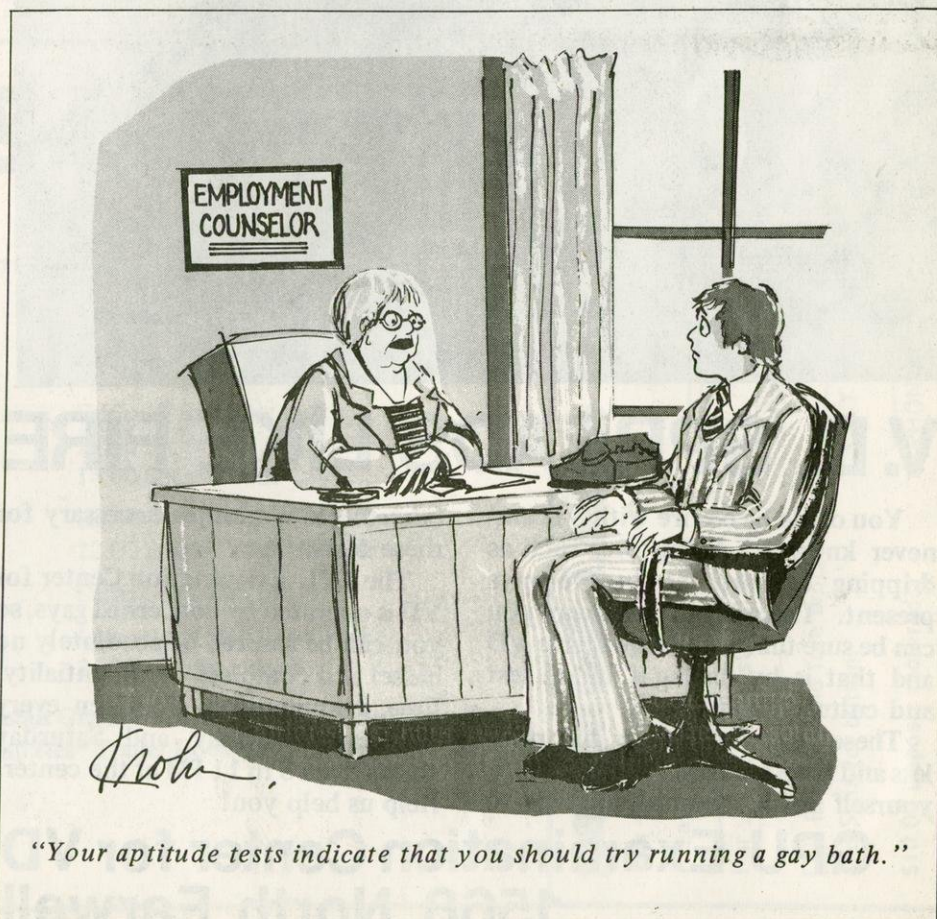
The committee meets monthly to discuss and act upon any case of discrimination against a gay student.

Renaissance

Bogota, Colombia—A Catholic priest who presided over the marriage of two lesbians in a ceremony followed by an orgy has been arrested and will be excommunicated.

Father Salomon Cortes reportedly carried out the ceremony in an improvised chapel set up in Ibague, Colombia's Tolima Department. One woman wore a man's suit and the other a bridal dress.

Agence France-Press





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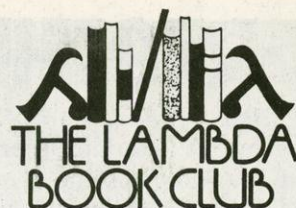
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REVIEW

Sexual Maladjustment and Disease: An Introduction to Modern Venereology by Gavin Hart, M.D., Nelson-Hall Publishers, Chicago, 1977. \$16.95.

The author's purpose in this book is that of providing, both from personal experience and from discussions with colleagues, a general overview of modern venereology. Because venereology is just awakening from a long hibernation, partly a forced one induced by puritanism and fear, even an expert can say little of a totally noncontroversial nature. Many readers will fault the author for saying too much, and others not enough, about the psychosomatic aspects of venereal disease. In principle, however, this book offers not so much an accumulation of facts, as an approach outlining a human problem. Its uniqueness resides, accordingly, in its collecting together a variety of components into one vol-

ume, as well as the continued emphasis upon the interrelations of these components.

Hart is quick to remind us in his introduction that the medical profession has a long and dismal history of neglect in the area of venereal disease—a neglect nourished by social prejudice, prudery, and simple ignorance. Accordingly, his introductory chapters are devoted to the problems of sex education for professionals, and the social parameters surrounding the problem of venereal disease. For the contemporary physician there are educational, therapeutic, and community roles to fulfill; and their proper fulfillment will require not just raw information, but also a general change in attitude on the part of professionals.

The third chapter is devoted to the question of normality in sexual relations, and Hart chooses a statistical definition. This makes premarital intercourse normal and abstinence abnormal, but that strikes the reviewer as the best place to start

re-aligning the much abused dichotomy between normal and abnormal. A brief chapter on birth control and the prevention of unwanted pregnancies follows, and after it a longer chapter on prostitution (with some closing remarks about the exploitation of the prostitute in contemporary society).

Chapter six is devoted to homosexuality. Rejecting as pure mythology the old psychoanalytic distinctions between latent/overt/facultative and active/passive, Hart salvages only the distinction between homosexuality (as disposition) and homosexual behavior. Arguments favoring the view that homosexuality is pathological are quickly reviewed and as quickly discounted as unscientific, and the author concludes that there are no good reasons *per se* for attempting to convert homosexuals to heterosexuality. This chapter is very brief, but it provides a solid core of information for the professional. More importantly perhaps, it indicates the necessity for the professional to be informed about

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the nature and transmission of venereal disease within the gay community, and to resist any temptation to moralize upon what Hart presents as simply one medical problem among a host of others.

Chapter seven provides an enumeration of the venereal diseases, diagnostic, symptoms, clinical features, and treatment. Perhaps a few more photos and plates would have been useful here. Four chapters follow on environmental and individual factors, psychological aspects of venereal disease, special groups, and special problems relating to failure to control various venereal diseases. The closing chapter is devoted to programs and facilities for the control of venereal infection. As Hart notes, bureaucratic bungling and intellectual escapism are the major enemies thwarting the establishment of clinics proper in structuring and sufficient in number. Much attention is here given to matters of physical layout in a clinic, interviewing and processing procedures,

and followup steps.

Perhaps the one, but a minor, failure of this book is that it does not portray accurately the dimensions of the problem worldwide. Figures are more readily available for countries like France (because of the extensiveness of public health service), so a brief survey of these should induce some alarm. In 1964 alone incidence of syphilis increased in France by 361%. In England during 1970 alone over 10,000 teenagers were treated for the disease (4522 boys and 5988 girls), and in Sweden more than a third of the cases were contracted by persons less than 25 years of age.

Turn now to the United States, remembering that, for a variety of cultural and economic reasons, incidence here is likely to be higher than cases reported. In 1971 more than two million cases of gonorrhea were reported, 20% of them in persons less than 20 years of age, 5000 between ten and fourteen years old, and more than 2000 less than nine

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years old. 1972 saw 24,000 reported cases of syphilis, and 718,401 cases reported of gonorrhea.

The incidence for gays seems to be continually increasing at an even higher rate than for the rest of society. Here again, the French statistics are probably the most realistic and projectible. Gay males accounted for 3% of syphilis cases in 1938, up to 30% in 1959, and the end is nowhere in sight. Most tragic of all, most of the venereal diseases are easily diagnosed (by a professional properly trained), and can be cured with little side-effect if treated early enough. The only conclusion which can here be drawn is that our contemporary epidemic is a product more of social stigma, professional neglect, and social ignorance than of any inherent property of venereal diseases taken generally. If all of this sounds like a commercial for your local VD center, indeed it is—if you haven't had the test recently, you are guilty of neglect of yourself, and contempt for your friends.

Hart's book will probably not find its way into many collections of individual gays, but the book does belong in any gay organization's library. Literature and liberation are fine, but any organization ought also to provide basic reference materials relevant to this basic problem; for education is half the battle. An added bonus is the closing chapter, which provides some useful information for assessing any clinic which you may happen to visit, and of course, (for those involved in the process of social decision-making) of suggesting occasional improvements in facility and service. If you haven't got a gay organization in your immediate vicinity, then a request to the local public library would also not be out of order. Hart has succeeded in providing a fine and up-to-date survey: useful to the professional because of the wealth of social and policy materials which it contains, and of no less use to the individual because of its encyclopedic nature and relative readability.

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REVIEW

Journal of Homosexuality, Vol. 2,
No. 3, Spring 1977, Haworth Press,
New York, pp. 195-308.

Reviewed by Lee C. Rice, Ph. D.

This issue of *JH* is principally devoted to the presentation of a symposium on homosexuality and the ethics of behavioral intervention. The three major symposium papers, on the ethical challenge of homosexuality, are by Gerald Davison, Charles Silverstein (Editor of *JH*), and D.A. Begelman. Following these are six invited responses—some critical, others augmenting certain developments or problem areas raised in the major presentations.

Whatever its many faults, the disease model of homosexuality did have the advantage of offering a neat and clean model for behavioral intervention and modification: the paradigm of curative alteration. There is, however, no cure without a disease; and, since homosexuality is not classified as a disease, the problem of assessing and interpreting behavioral modification becomes crucial. This is not just a specialist's problem of interpretation (theoretical), for it also embraces the question of "why intervention"; and the behavioral and social sciences, unfortunately, have usually made very heavy weather of normative issues generally. The therapist or counselor is not and cannot be neutral, despite occasional claims of scientific "objectivity" offered as a means of establishing neutral territories.

One easy solution to the normative issues of therapy is to say that the duty of the therapist is that of assisting the patient to become whatever he seeks. The solution is an attractive one precisely insofar as, placing the burden of value-decision squarely upon the shoulders of the patient, it carves out and preserves a small niche of neutrality for the counselor. It is unsatisfactory because wants and needs are not the

same, the former often being neither rationally formed nor feasibly structured. So there is both a cognitive and an affectional component in counseling: one must assist the patient in the behavioral fulfillment of needs, but first it is necessary to uncover the needs by way of enlightening the patient as to the nature and extent of these needs. The guilt-ridden clergyman, fearful and conscious of gay propensities, may perhaps be less in need of behavioral modification (repression of feelings) than of cognitive enlightenment. This would be well and good if thoughts and feelings occupied two distinct planes of action and motivation, but they do not: they are bound together by a causal network which unifies them into a single personality with often a multitude of problems.

The moral commitment of counseling and therapy is, accordingly, an all-pervasive one—it touches every facet and moment of the personal relation between the counselor and the counseled. The symposium papers provide many useful insights here. That they are generally unsuccessful in resolving the major normative problems is due to the level at which they move, for these problems have little to do with gays. They are rather deeper problems about the nature and norms of therapy, and it is upon that level where their ultimate resolution must be

sought.

Other papers in the issue include a study of homosexuality and creativity by George Domino, a group study on therapeutic implications of transsexual perception, and a short study of contemporary legal and social ambivalence toward homosexuality. The issue closes with the invaluable book reviews, summaries of recent court decisions, and the cumulative guide to current literature.

It is a great pleasure to see *JH* directing some of its pages to normative and conceptual issues. While it is impossible to underrate the importance of statistical studies and surveys, content without form is blind; and attention to normative issues, far from being backward or "pre-scientific", is true science. If we don't carry on our moral reflections within a scientific framework, we can be assured that they will be carried on in frameworks far more inimical to scientific enlightenment.

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REVIEW

Another Kind of Love by Richard Woods, O.P., The Thomas More Press, Chicago, 1977, 163 pp. paper \$3.95.

Reviewed by Charles Smith

The organized Christian church—as distinct from individual Christians—has been no friend to gays. The condescension, rejection, and persecution by various Christian denominations is well known to Christians and non-Christians alike.

So far in 1977, the Lutheran Church-Missouri Synod, the second largest Lutheran body in America, has once again condemned, and condescended to, gays. "Like disease, it (homosexuality) must be seen in the context of the Fall and the resultant intrusion of disruptive and abnormal forces which have upset and perverted God's original design . . . As a Christian he (the gay) must strive to practice abstinence."

The American Lutheran Church, the third largest Lutheran group in America, has recently stated, "Homosexual behavior is sin, a form of idolatry. . . Homosexual behavior is contrary to the new life in Christ. . . We realize that is a restatement of the traditional Christian position. For this we make no apology."

Through the work of the Roman Catholic bishops' conference in Minnesota, a gay rights bill was defeated this past spring. And the debacle in Dade County can be attributed not only to Crazy Anita and the Southern Baptists but also to a letter from the Roman Catholic bishop read in every parish the weekend before the vote urging repeal of the gay rights referendum.

In this wilderness of negativism it was quite refreshing to read the newly published **Another Kind of Love**. Subtitled "Homosexuality and Spirituality," the slim volume was written by Father Richard Woods, a Dominican priest who has ministered to gays in Chicago for the past

six years through Dignity. Woods presents a fresh and positive approach to living the gay life, especially from the Christian viewpoint. He does not condescend to the gay and lesbian but presents gayness as a fact and speaks of the "joy of being gay."

Another Kind of Love is not so much about gayness as for gay men and women, especially those who are not out yet but are still struggling to accept themselves. A colleague of mine said that he would buy half a dozen copies of Woods' book to help those who come to him for counseling and help with their gayness.

Woods' presentation can be considered in two parts: the physical situation of the gay as a person and the spiritual situation of the gay as a Christian. Father Woods writes his book from his experiences of working with and being with gay people. And so he is able to pro-

vide a helpful gay vocabulary and he explains such words as coming out, lover, trick, trade, cruising, tea room, camp, closet, chicken and many more. He also dispels many of the myths about gays—that gays are promiscuous, that gays are child molesters, etc.

Perhaps Woods' best writing is in chapter two, where he builds up a positive image for the gay person. "Suppressing one's homosexual capacity is destructive of integral personhood just as is suppressing one's heterosexual capacities." "Living with homosexuality involves, first of all, acceptance: accepting yourself, if you are gay." "Affirming your own worth. . . in the midst of a world that continually declares your worthlessness as vile, dangerous and sick, is hardly easy. But it can be done." "The greatest enemy of self-acceptance is probably a sense of guilt merely for being what you are."

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REVIEW

Sexual Counseling by Eugene Kennedy. Seabury Press, New York, 1977 \$9.95.

Reviewed by Lee C. Rice, Ph. D.

"This is not a how-to-do-it book for the perennial menace to American well-being, the amateur therapists who cannot balance their almost passionate need to help others with the actual needs of those seeking help. One hopes that this book will even discourage these psychological marauders. . . The fact remains that most of the black-and-blue trauma of ordinary living is revealed first to non-professional counselors; this includes the clergyman, the lawyer, the boss on the job, and the coach in the locker room."

It is, as the author also notes in his preface, an embarrassment to professionals (as well as a scandal) that there are no ways to regulate the kinds of persons who may freely use therapeutic titles. Sadly, but not noted by the author, regulation of those professionals who do use professional counseling titles has by no means produced either uniformity or even agreement as to the general purpose of counseling in many matters sexual. In any event, Kennedy's book is aimed at the paraprofessional: one whose training is not pro-

fessional, but whose education and commitment places him/her above charlatanism (or, what is worse, well-intentioned misguidance). As such, the author seeks high generality and information at the expense of technicality and normative considerations of a more general nature. This is the book's greatest strength and weakness. It provides a mine of information and further sources thereof, but does not answer, or even attempt to answer, the more perplexing issues at the very heart of the counseling enterprise.

Nine chapters deal with basic issues of sex counseling: common problems, feelings about sex, sexual communication, sex drive and neurosis, sex and depression, and the problem of transference in sex therapy. The individual chapters which follow these are devoted to special counseling problems: marital infidelity, women's lib and sex problems, adolescent problems, masturbation, sexual fantasies, homosexuality, transvestism, child molestation, sexual deprivation, the seductive client, and crisis situations. A concluding chapter is entitled "When to Refer."

The chapters on homosexuality and transvestism are, naturally enough, the hot potatoes in the lot. Kennedy contends that the first task of the counselor faced with the problem of homosexuality is that of examining his/her own views toward it. To this end he presents a recap of the

major theoretical contenders: Bieber's "fear-of-the-opposite-sex" theory, fenetic-hormonal theories, and Marmor's commentary on the new APA category of **sexual orientation disturbance**. The question of staying in or coming out of the closet is raised (without resolution). The one issue on which the author is unambiguous is that the counselor should not raise prospects of change (i.e., sexual-orientation-revision), since such change is generally not possible. Secondly, the counselor is warned to avoid anticipating problems; since there is no common set of problems which gays (Kennedy does not use the word) have. Good caveats one and all; but, having emptied the bag of the usual tricks, the prospective counselor is left at chapter's end with an empty bag—and probably a client sorely in need of a trick or two (no pun intended).

Analogous remarks are in order for the chapter on transvestism. Kennedy agrees with those many psychologists who think it a mistake to use the general term "transvestism" to cover a multitude of widely variant situations: fear, anger, immature sexual expression, etc. I should want to add humor and self-exploration to this rather negative list. The major thrust of the author's advice is to treat the client as an individual, and (once again) avoid anticipating problems which may not be there. These wise counsels are negative in intent: do not think that you know the problems in advance, do not try to subsume the client under a general category, do not counsel the impossible, etc. While they may assist the counselor in avoiding the bad moves, I doubt whether they will enable him/her to identify the good ones.

I do not intend my above remarks to be wholly negative in tone. The author has succeeded in providing some general do's and don'ts for the paraprofessional. Of equal importance, each chapter is followed by a selective list of references for further information and guidance. In the case of homosexuality, Bieber

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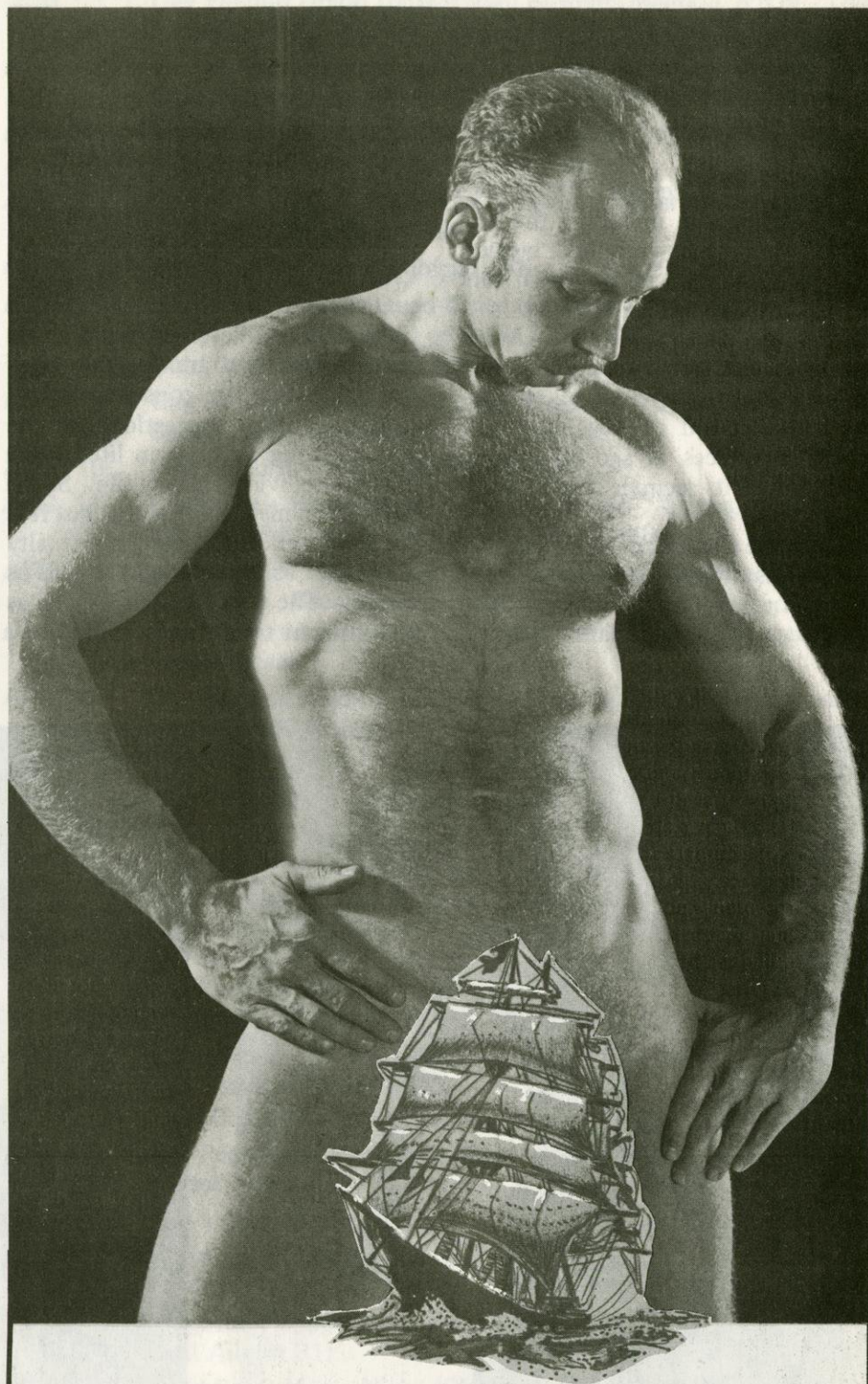
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and Socarides are cited, but also Fisher's **Gay Mistique** and works by Freedman, Gagnon, and Marmor; so the offerings are well balanced in general. While no chapter in the book is sufficient to its problem area, their cumulative effect is that of giving a good overview. For the paraprofessional already provided with the necessary materials for counseling in a special area, the book could be a useful reference for other related problem areas.

Like the sociologists in whose shadow they so often move, counselors have often made a point of striving for neutrality as a supposed component of scientific "objectivity." A mature understanding of the nature and method of even the hard sciences (such as physics) will show that objectivity and neutrality are ultimately incompatible: the commitment to fact (and not emotion) is a normative ideal of all science, and it carries other norms in its wake. My point is a controversial one, but it comes down to this: the counselor involved with gays simply cannot simultaneously counsel and remain detached from the question of whether the gay lifestyle is valid and workable. Any attempt to skirt that problem by layering it with pseudoscientific talk about neutrality is ultimately both dishonest (on the part of the counselor) and disastrous (for the client). This does not make the counselor into a clergyman, witch doctor, or an Ann Landers, equipped with a readymade set of divine injunctions fit for all occasions. Problems of values, norms, and needs are real problems, and they can be discussed objectively and without prejudice—and they can be criticized, and even revised in the light of subsequent evidence.

The question of operative norms within counseling is being raised by many counselors and theoreticians these days. Like so many theoretical questions, it has many practical overtones and consequences; and, precisely because of these, it cannot be ignored by the counselor, whether professional or paraprofessional.



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REVIEW

He then goes on to build up a good image for the gay.

Woods also traces the cultural side of the gay world, including the bar scene, the baths, and the "bushes and the beaches," all of which can be potentially destructive to the gay's integrity and life. He covers the three great periods in the gay's life: coming out (very well done); the crisis period of "the hump," which he places at age 30 (rather too young it seems); and "aging gaily."

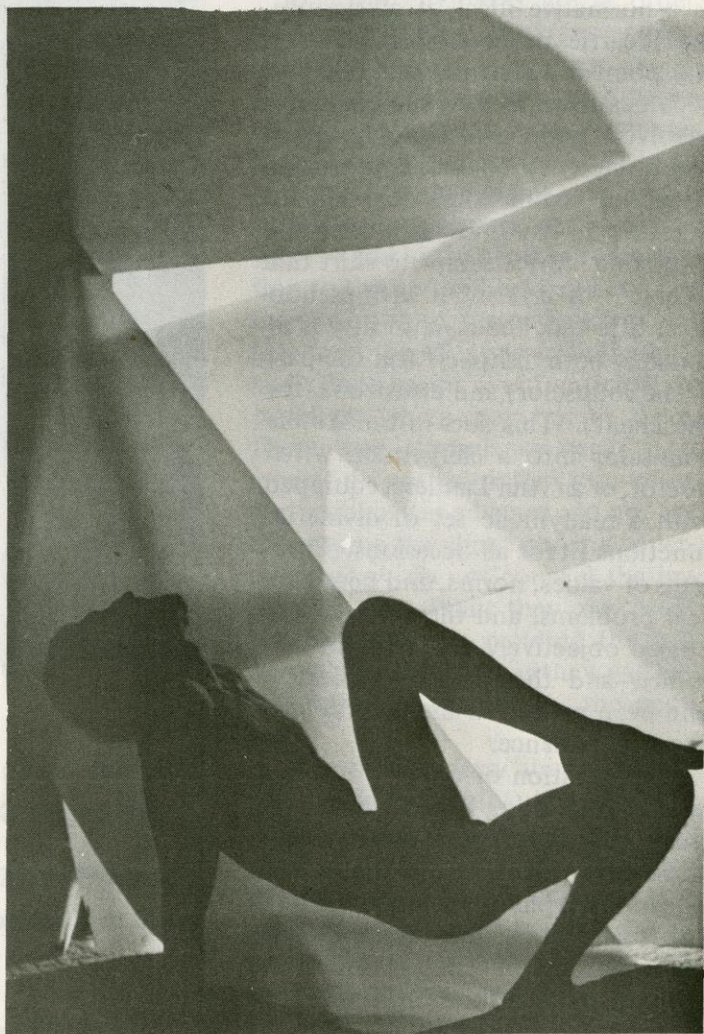
Since the Church, in all her various forms, has offered no positive view of homosexuality and the gay life, for the gay Christian, Father Woods'

treatment of the gay's spiritual life is especially valuable. The traditional anti-gay passages in the Scriptures, dear to the hearts of all straight fundamentalists, are explained very well in their historical context. St. Paul obviously thought of homosexuality as a deliberately chosen perversion of heterosexuality. He had no idea gays are "neither born nor made; they are constituted."

Woods offers suggestions for the gay on living a Christian life, which means also living a sexual life. Sex is neither shameful nor sinful but it is "morally excellent and spiritually enobling" for the straight as well as the gay. The gay Christian, as well as the straight Christian, is called to a

life of faithfulness, sensitivity to the needs and moods of others, respect for others, trust. Woods sees the gay Christian as an excellent model of "radical faith" as expressed by Paul and reaffirmed by Luther—that it is also for the gay that Christ died and his love is love the gay too. . . all you have to do is accept it.

From the secular viewpoint gay is good and gay is o.k. According to Father Woods, gay is also God-pleasing and gay is Christian, since the responsible gay life is simply another kind of love. At the end of the book a good bibliography is offered on sexuality and homosexuality, as well as addresses of national gay religious and secular organizations.



CALENDAR

Any person, group or business who wishes to have a free announcement of an upcoming event should send copy before the 25th of any month for the next issue.



Photos pages 46 & 47 by JOEL.

- AUG 1 Gay Peoples Union (Milwaukee) Business meeting, 8 p.m., The Farwell Center, 1568 N. Farwell.
- AUG 3 Fox Valley Gay Association (Illinois), board meeting and pot-luck dinner, phone Jim at (312) 695-4339 for information.
- AUG 4 Little Jim's Movie Night (Chicago), 9 p.m., "The Little Colonel" with Shirley Temple, Lionel Barrymore).
- AUG 5 One of Chicago meeting, Lloyd Levin, speaker, phone (312) 372-8616 for information.
- AUG 6 Saugutuck Lodges (Michigan), Miss Saugutuck Contest.
- AUG 7 Gays United of the Quad Cities (Rock Island), meeting, 6:30 p.m. phone Jim (786-3846) or Paul (788-4057) for information. Gold Coast Movie Night (Chicago), 5 & 10 p.m., "Giant."
- AUG 8 Gay Peoples Union (Milwaukee) Meeting, 8 p.m., The Farwell Center, 1568 N. Farwell.
- AUG 10 Man's Country (Chicago) Movie Night.
- AUG 11 Little Jim's Movie Night (Chicago), 9 p.m., "Dance, Fools, Dance" with Joan Crawford and Clark Gable.
- AUG 14 Wreck Room (Milwaukee) Fifth Anniversary Outdoor Celebration 3 to 7 p.m., Beer, Food, Games. Gold Coast Movie Night (Chicago), 5 & 10 p.m., "Young Frankenstein."
- AUG 15 Gay Peoples Union (Milwaukee) Meeting, 8 p.m., The Farwell Center, 1568 N. Farwell. Deadline for Dignity Convention registrations; see Sept 2 below.
- AUG 17 Man's Country Movie Night (Chicago).
- AUG 18 Little Jim's Movie Night (Chicago), 9 p.m., "In Old Chicago" with Alice Faye, Tyrone Power, Don Ameche.
- AUG 20 March to the United Nations, (New York City), Coalition for Lesbian and Gay Rights. For information write 17 West 17th St., 8th Floor, NYC 10011 or phone (212) 242-6616, 675-2983 or 280-3574, Ext. 29. Saugutuck Lodges (Michigan), Mr. Jockey Shorts Contest.
- AUG 21 Wreck Room (Milwaukee) Fifth Anniversary Indoor Celebration 3 to 7 p.m., Indoor Buffet. Gold Coast Movie Night (Chicago), 5 & 10 p.m.
- AUG 22 Gay Peoples Union (Milwaukee) meeting, 8 p.m., The Farwell Center, 1568 N. Farwell.
- AUG 24 Man's Country Movie Night (Chicago).
- AUG 25 Little Jim's Movie Night (Chicago), 9 p.m., "MGM Paradise of Comedy."
- AUG 26 Saugutuck Lodges (Michigan), week-long go-go contest. (lasts until August 31).
- AUG 28 Gold Coast Movie Night (Chicago), 5 & 10 p.m.
- AUG 29 Gay Peoples Union (Milwaukee) Meeting, 8 p.m., The Farwell Center, 1568 N. Farwell.
- AUG 31 Man's Country Movie Night (Chicago).
- SEPT 1 Little Jim's Movie Night (Chicago), 9 p.m., "For Me and My Gal" with Judy Garland and Gene Kelly.
- SEPT 2 Third International Dignity Convention, September 2-5, Hotel Bismark, Chicago. Deadline for reservations is August 15. Write Beacon Tours, 160 Commonwealth Ave., Boston, Ma 02116



JULY 1977
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GPU NEWS

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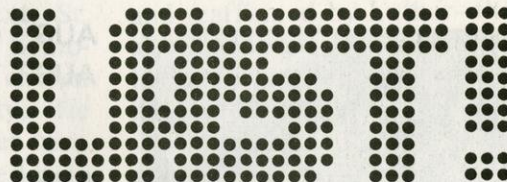
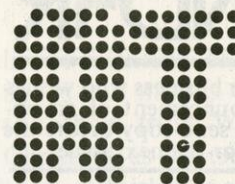
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Dignity—Milwaukee

Catholic Mass with discussion group following—Every Sunday at 7:30 PM., Newman Center, 2528 E. Linnwood.

Forker Motorcycle Club

"A Men and Women Riding Club" Meets every second Sunday of the month. For information write 5816 W. Carmen Ave., Milwaukee, WI 53218

Free Space

A discussion group for lesbians. For info call Woman's Coalition 964-6117.

Gay Alcoholics Anonymous

Meetings Sundays at 6PM in the social hall of the Newman Center, 2528 E. Linnwood. Call 272-3081 and ask for group 94.

Gay Overeaters Anonymous

Meets Tues at 7:30 pm Farwell Center 1568 N Farwell.

Gay People's Union, Inc.

Meetings every Monday at the Farwell Center, 1568 N. Farwell. Meetings start at 8:00 pm. Business meetings the first Monday of each month. The Farwell Center now open every night from 7:30 to 11:00. Call 271-5273 or write P. O. Box 92203, Milwaukee, WI 53202

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GPU Married Men's Counseling

Gay—bisexual—meetings last Friday of the month. 7—10 PM. Farwell Center, 1568 N. Farwell. Total Confidentiality.

Lutherans Concerned for Gays—Milwaukee

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The Metropolitan Community Church

P.O. Box 1612, Milwaukee, WI. 53201. Now meeting at 1108 North Jackson each Sunday at 2:00 p.m.

Milwaukee Health Department Social Hygiene Clinic

841 N. Broadway, Room 110
Phone: 278-3631

Clinic hours: Monday & Thursday from 11:30 AM to 7:15 PM; Tuesday, Wednesday, Friday 8:30 AM to 11:15 AM and 12:45 PM to 4:00 PM.

Silver Star Motorcycle Club

Business meeting every 2nd Sunday of the month. Write PO Box 1176 Milwaukee, WI 53201. Club night every 2nd Friday at the Wreck Room.

UWM Gay Community

Meetings Wednesdays at 7:30 PM in the Union (check daily event sheet for room) Write c/o Student Union, UWM Milwaukee, WI 53211. Call 963-7359.

WISCONSIN

Fox Valley Gay Alliance

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Lesbian Switchboard

306 N. Brooks (UYMCA)
Madison, WI 53715
(608) 257-7378 -7-10 PM

Madison Committee For Gay Rights

PO Box 324 Madison WI 53701
Phone (608) 251-2937

Madison Gay Center

1001 University Avenue
Madison, WI. 53715

Renaissance of Madison Inc.

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CHICAGO

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Mattachine Midwest

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